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# THE Canadian Epworth Era

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June . . . 1908

Vol. X

No. 6



REV. THEODORE L. CUYLER, D.D.

The prices given in this list are subject to usual discounts given to Ministers and Churches.

## Methodist Hymn Books

### Small Flat 32mo, Pearl Type

1 (O) FOR a thousand tongues to sing  
My great Redeemer's praise.  
Size—6 1/4 x 4 1/4 inches.

- |  |        |
|--|--------|
| 1 Cloth, board.....  | \$0 25 |
| 2 Paste grain, limp, round corners, red edges.....                 | 0 50   |
| 3 French Morocco, limp, round corners, gold edges.....             | 0 75   |
| 5 French Morocco, yapped, round corners, red under gold edges..... | 0 85   |

### Large Flat Crown 8vo, Brevier Type

1 (O) FOR a thousand tongues to sing  
My great Redeemer's praise.  
Size—7 1/4 x 5 1/4 inches.

- |   |        |
|---|--------|
| 3 Cloth, plain edges.....   | \$0 60 |
| 13 French Morocco, limp, round corners, gilt edges.....             | 1 25   |
| 17 French Morocco, yapped, round corners, red under gold edges..... | 1 50   |

### 18mo, Small Pica Type

1 (O) FOR a thousand tongues to sing  
My great Redeemer's praise.  
Size—6 1/4 x 4 1/4 inches.

- |  |        |
|--|--------|
| 30 Cloth, sprinkled edges.....                       | \$0 80 |
| 37 1/2 French Morocco, yapped, r. c. gilt edges 1 50 |        |

### 12mo, or Old People's Size, Pica Type

**T**he thing my God doth hate  
That I no more may do.  
Size—7 1/4 x 5 1/4 x 1 inches

- |                                |        |
|--------------------------------|--------|
| 30 Cloth, sprinkled edges..... | \$1 50 |
| 41 Morocco, gilt edges.....    | 3 00   |

### 8vo, or Pulpit Size, Pica Type, Leaded

Size—9 x 6 x 2 1/4 inches.

- |                                       |        |
|---------------------------------------|--------|
| 41 Persian Morocco, gilt edges.....   | \$3 00 |
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## INDIA PAPER EDITION

IN FINE BINDINGS

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1 **W**HAT a Friend we have in Jesus,  
All our sins and griefs to bear!  
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|---|--------|
| 46 A Roan, limp, red under gold edges.....  | \$1 25 |
| 47 A Egyptian Seal, yapped, red under gold edges, round corners, leather lined..... | 1 50   |
| 48 A Persian Morocco, yapped, f. g. r. c. silk sewn, leather lined.....             | 1 75   |

### 18mo, Small Pica Type

1 (O) FOR a thousand tongues to sing  
My great Redeemer's praise.  
Size—6 1/4 x 4 1/4 inches

- |   |        |
|---|--------|
| 50 A Egyptian Seal, yapped, f. g. r. c. leather lined.....          | \$2 25 |
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### 12mo, or Old People's Size, Pica Type

**S**AFE in the arms of Jesus,  
Safe on his gentle breast.  
Size—7 1/4 x 5 1/4 x 1 inches.

- |   |        |
|---|--------|
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## What Was Going On

Little Bobby's Aunt Helen went to spend the night at Bobby's house. She slept in the room next to the nursery. In the morning she heard Bobby making a great fuss about being dressed. She called through the register which is between the two rooms:

"Bobby! Bobby! What's going on in there?"

The answer came back promptly, in a pitiful wail: "My 'tockin's."—Harper's Magazine.

## A Little Mixed

A tall man who had been speaking with another man, and who wondered why the other man acted so queerly, says the Cleveland Leader, saw a boy near his side trying to keep from laughing.

"What are you laughing at?" asked the tall man of the boy.

"I am laughing at that you said to that man who just shook hands with you," answered the boy.

"I don't remember that I said anything funny to him."

"Well, when he asked you if you didn't know him," you said, 'Your name is familiar,' but really I can't recall your face!"

## Just the Thing

A gentleman of the most cultivated musical tastes, says Lippincott's Magazine, wishing to change his residence, advertised for rooms in a private family "fond of music." The next mail brought him the following reply:

"Dear Sir,—I think that we could accommodate you with rooms, and as for music, one of my girls plays the parlor organ and guitar; another one plays the accordion and banjo; I play the cornet and fiddle; my wife plays the harmonica, and my son the flute. We all sing, and if you are good at tenor singing you would fit right in when we get to singing gospel hymn evenings, for none of us sings tenor. Or if you play the base viol we have one right here in the house. If you want music as well as rooms and board we could accommodate you and there would be no extra charge for it."

## A Really Cold Bath

Even the most enthusiastic advocate of the daily cold tub might hesitate to try the plan described in Scribner's. The writer was on a winter trip to the lumber camps in Northern Quebec, with an inspector.

After sleeping in my clothes for a week, I began to pine consummately for a bath. I asked Mr. Power if the same desire ever troubled him during his long trips of inspection.

"No," he said; "I suppose I am inured to it. I bathe much as an Indian takes food—when he can get it. However, if you feel like a bath, why not have one?"

Under the circumstances I confess that the joke seemed to me a poor one. However, in replying, I maintained a tone as serious as his own. "Delighted!" I said.

"Show me the bathroom."

"Anywhere." "Take a snow bath. It is not at all a bad substitute."  
Finding that he was quite serious, I decided to make the experiment; and, after a roll in a six-foot snow bank (somewhat hurried, I admit), followed by a brisk rub-down by the fire, I dressed, a new man for the day. Then I went and examined the thermometer outside. It registered 35 degrees below zero!

The gentlemen at a dinner-table were discussing the familiar line, "An honest man's the noblest work of God," when a little son of the host spoke up and said: "It's not true. My mother's better'n any man that was ever made."—Exchange.

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# Canadian Epworth Era

A. C. CREWS, Editor.



WILLIAM BRIGGS, Publisher.

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No. 6

## Dr. Theodore L. Cuyler

THE name of Dr. Theodore L. Cuyler, of Brooklyn, N.Y., is a familiar one in probably more Christian homes throughout the world than that of any other living man. What Charles H. Spurgeon was through his printed sermons to Christians of all denominations, Dr. Cuyler has been through his writings. They are so evangelical and spiritual in tone that no reader has ever thought of asking to what denomination he belongs. The *Northwestern Christian Advocate* furnishes the following information concerning his life work.

Dr. Cuyler was born in Aurora, N.Y., Jan. 10, 1822, and not long ago completed his 86th year. He entered Princeton College at the age of sixteen and graduated at nineteen. For eighteen months he was undecided between the law and the ministry. Upon his return from a visit to Europe one of his uncles invited him to attend an afternoon prayer service in a neighboring village, held in the parlor of a private house. He spoke for ten minutes, and when the meeting closed several persons came to him and said: "Your talk did me good." The thought flashed into his mind, "If ten minutes' talk to-day helped a few souls, why not preach all the time?" That thought decided the question of his future lifework.

The three years from 1843 to 1846 he spent at Princeton Theological Seminary. The day he received his diploma he left for Wyoming Valley in Pennsylvania, where he spent five months supplying the pulpit of Rev. Mr. Mitchell. Later he was invited to the pastorate of the Presbyterian Church at Burlington, N.J. The congregation was small and the work at first was attended by many discouragements. One day the wife of one of the two Church elders came to Dr. Cuyler and told him that her son had been awakened by the faithful talk of a young Christian girl who had brought some work to her husband's store. Mr. Cuyler said to the elder's wife: "The Holy Spirit is evidently working on one soul—let us have prayer meeting at your house to-night." Mr. Cuyler spent the afternoon in gathering his small congregation together, and when he got to the house it was packed to the door. "I have attended thousands of prayer meetings since then," said Dr. Cuyler, "but never one that had a more distinct resemblance to the pentecostal gathering in 'the upper room' at Jerusalem. The atmosphere seemed to be charged with a Divine electricity that affected almost everyone in the house. Three times over I closed the meeting with a benediction but it began again, and the people lingered until a very late hour, melted together by 'a baptism of fire.'" That wonderful meeting was followed by special services every night, and the Holy Spirit descended with great power. The little church was doubled in numbers. "That revival," says Dr. Cuyler, "was an illustration of the truth that a good work of grace often begins with the personal effort of one or two individuals. The Burlington awakening began with the little girl and the elder's wife. We ministers must never despise or neglect 'the day of small things.' Every pastor ought to be constantly on the watch, with open eye and ear for the first signs of an especial manifestation of the Spirit's presence." That was the beginning of the marvelous work of Dr. Cuyler as an evangelist and every church of which he has been pastor has been in an almost constant revival.

The same evangelistic spirit has characterized all Dr.

Cuyler's voluminous writings. Printer's ink, he says, stained his fingers in boyhood; for at the age of fifteen he ventured into a controversy on the slavery question in the columns of his county newspaper. While a pastor at Burlington, N.J., in 1847 he wrote a short article for the *New York Observer*. This was followed by several others, which led a friend to say to him: "You are on the right track now; work on that as long as you live." He has obeyed this injunction, and in the course of his life has written probably 5,000 articles for religious newspapers, which have been printed in more than 200,000-000 copies, besides a score of books. Not one of these but has been a blessing to the reader. Their sweet spirit and spiritual character are a revelation of the influence which has made his pastorate in Brooklyn among the most notable in the history of American churches. He is now pastor-emeritus of Lafayette Avenue Church, Brooklyn. His spiritual work, however, did not end with his valedictory discourse delivered April 6, 1890. That abides and continues its beneficent influence through his spiritual children and the continued publication of his articles.

Those who have had the pleasure of personal acquaintance with Dr. Cuyler can readily understand the gracious influence which has made him so great a spiritual and moral power. He is now past four score years of age, and in the order of nature will not remain long in this life; but when the end comes he will have an abundant entrance upon the life eternal, and there will find jewels in his crown more precious than those found in the diamond fields of South Africa, and they will have been gathered from all parts of the world.

### Dr. Cuyler's Early Years

IN his most interesting book, "Recollections of a Long Life," Rev. Theodore L. Cuyler, D.D., gives a graphic picture of his boyhood days which were spent in Western New York, when conditions were very different from what they are to-day. There was not a single railroad in the whole state, and when he went away to school in New Jersey, the tedious journey, by stage coach, required three days and two nights; every letter from home cost 18 cents for postage; and the youngsters pored over Webster's spelling books, and Morse's geography by tallow candles, for no gas lamps had been dreamed of, and the wood fires were covered, in most houses, by 9 o'clock on a winter evening.

Dr. Cuyler's father died when he was but four and a half years old, and the lad passed into "the care of one of the best mothers that God ever gave to an only son." He says, "She was more to me than school, pastor, or church, or all combined," and we are not surprised to learn that great preacher believes that "the progress of Christ's kingdom depends more upon the influence of faithful, wise, and pious mothers than upon any other human agency."

His early days were spent with his grandfather in the country where he drove the cows to pasture, rode the horses in the hay-field, and carried in the stock of fire wood on winter afternoons. In speaking of his education, he says: "The first Sunday School that I ever at-

tended had only one scholar, and my mother was the teacher. She gave me several verses of the Bible to commit thoroughly to memory, and explained them to me; I also studied the catechism. I was expected to study God's book for myself and not to sit and be crammed by a teacher, after the fashion of too many Sunday Schools in these days, where the scholars swallow down what the teachers brings to them, as young birds open their mouths and swallow what the old bird brings to the nest.

The books that I had to feast on in the long winter evenings were "Robinson Crusoe," "Sandford and Merton," "The Pilgrim's Progress," and the few volumes in my grandfather's library that were within the comprehension of a child of eight or ten years.

Referring to the temperance question Dr. Cuyler says: "During the first quarter of the nineteenth century, drunkenness was fearfully prevalent in America, and the drinking customs wrought their sad havoc in every circle of society. My grandfather was one of the first agriculturists to banish intoxicants from his farm, and I signed a pledge of total abstinence when I was only ten or eleven years old. One day I discovered some "cherry-bounce" in a wine-glass on my grandfather's sideboard,

and I ventured to swallow the tempting liquor. When my vigilant mother discovered what I had done, she administered a dose of Solomon's regimen that made me 'bounce' most merrily. That wholesome punishment for an act of disobedience, and in the direction of tiptingling made me a teetotaler for life. My mother's discipline was loving but thorough; she never bribed me to good conduct with sugar plums; she praised every commendable deed heartily, for she held that an ounce of honest praise is often worth more than many tons of punishment."

Concerning his religious life, he says: "I cannot now name any time, day, or place when I was converted. It was my faithful mother's steady and constant influence that led me gradually along, and I grew into a religious life under her potent training, and by the power of the Holy Spirit working through her agency. During my infancy that godly mother had dedicated me to the Lord as truly as Hannah ever dedicated her son Samuel. While at school, as an effectual instruction in righteousness, my faithful mother's letters to me were more than any sermons that I heard during all those years. I now feel that the happy fifty-six years that I have spent in the ministry is the direct outcome of that beloved mother's prayers, teaching, example, and holy influence."

## Self-Mastery

BY W. F. STEWART.

PETER THE GREAT once stood looking into the tomb of Richelieu. "Great man," said he, "great man; would give half of my kingdom to have him teach me how to rule the other half." Ancient civilization is the record, for the most part, of attempt by larger skill and power to overcome and gain dominion. "To the victor belongs the spoils." Modern civilization marches to a new and entirely different note. It is the Christian note, hence with pride we call it Christian civilization.

The masters of the western world have outstripped all other world conquerors, but their conquest has been by finding strength and resources within their own bounds, rising to independence and world-mastery by conquest of their own resources. Modern civilization does not appropriate fortunes and seize the sceptres of hitherto conquered empires; it seeks to build thrones and wield sceptres in its own rights. Nations are no longer proud of being able to loot palaces, squander fortunes, and carry off kings and queens chained to their chariot wheels. They are only proud when of their own resources they can lift themselves in wealth, intelligence and character until their overshadowing glory causes nations to wait for their leadership.

This disposition to master, when by right motive and proper spirit it exhibits itself, has never received from either human or divine judgment anything but highest commendation. But history writes in clear and unmistakable terms this sentence, that all true mastery begins with self-mastery, and that there is no permanent victory for anyone, however great his temporary triumph, whose conquest has not behind it the conquest of self. All other conquest is uncertain and furnishes no reliable basis of permanent triumph.

Conquest of self discloses to us fortunes we are not otherwise aware of, and gives us the independence of our own fighting force. So many people miss the wealth of life by seeking forces without, when these qualities are all within themselves, waiting to be mastered. "There are stops in a great organ the amateur never touches." Only a master makes them sing. To seek another organ is not mastery, but merely appropriation. Mastery is applying one's self with a determination to be able to pull out every stop and manipulate it until all the shades of effect blend into glorious music. Lyman Beecher said: "If I could play all that is in me I could beat Paganini." It is a great thing to be conscious of the mighty forces of life, suppressed within us; and the very biggest thing a soul can do is to lay hold, release and direct those forces.

These wonderful forces for development or destruction we possess, may lift up to the highest or debase us to the lowest. A span of fiery, dashing horses are a delight, and fill one with exhilaration and rapture as he sits behind them, controls and directs them at his will; but once he loses control and they take the bit in their teeth, his delight is turned to fear, for every moment his life is in jeopardy. To get possession and keep control of these dashing forces within us is the chief business of life. It takes more than human might to draw out these powers, magnify them, and yet keep the storm of their passion in control. The world is filled with pictures of those able to be masters of men and things, yet who are so helpless in control of their baser self that though masters for a time they finally go down in defeat and despair.

I shall never forget the thrill of emotion as I stood on Suspension Bridge, at Niagara, and my eyes fell for the first time upon this miracle of nature. But after a moment's glance at this wonder, grand enough to rivet the gaze of men or angels, my eyes were suddenly fixed upon a trifling object in the waters below. It was that little boat, "The Maid of the Mist," with her score of passengers, making her way through maddened waters toward the falls above. As I watched her I was filled with fear. Tossing like an egg, every moment would seem her last to survive. At last, with complete control, the captain holding her to her course with wondrous mastery, she bore herself where her passengers could stand under the very drippings of the great falls and thence back to the dock where she landed them all in safety. This to me was a perfect tragedy, and when it was over I breathed a sigh of relief and exclaimed: "What a mastery!" To such a mastery we are called; the mastery of self and circumstances, until in spite of passions within and conditions without, we can gain such control and direction of those forces, supplemented by the subduing and controlling hand of our great Captain, Jesus Christ, master of wind and wave, that we can raise ourselves in dignity and stand amid tumbling thrones and falling crowns; stand amid poverty or wealth, in storm and tempest, on solid earth or in sinking ships, and "having done all, stand."

To our little lives, battling almost helplessly, often in imminent peril, Jesus the Great Master comes, walking upon the troubled sea of life, reassuring our timid spirits with His "peace be still," and stretching forth His hand of power until "the winds and the waves obey His will." With Him on board we may be more than conquerors.

—The Classmate.

## "Justice"

### Prize Oration

BY MR. W. T. HAMBROOK.

THIS is a word of universal application, and one of the many in our language for which no man, no matter how ignorant he may be, has to turn to a dictionary to learn its meaning; for the majority of mankind have been taught the true meaning of justice in the school of practical experience, by either having become the victims or seen the results of injustice.

Justice is one of the great, neglected, undeveloped virtues, yet as Whittier once said:

"It is the hope of all who suffer:  
And the dread of all who wrong."

And when Shakespeare had occasion to write down the king-becoming graces he put justice at the head of the list, and declared it to be the queen of all the virtues.

It is the ligament which holds civilized beings and nations together, the great end of all civil society, and the key-note in the psalm of every honorable man's life.

There was a time in the world's history when justice played a more prominent part in the affairs of men than it now does; "before man made us citizens, great nature made us men." But advancement has given birth to competition, and competition has engendered strife, yet in spite of it all, the noise of the world's machinery and commotion is not sufficient to drown the sound of the voices that are ever calling for justice.

During the short span of human life man is the victim of circumstances over which he has not been given supreme control; and the adverse elements with which he has to contend emanate from the two extremes of society.

How often he is called upon to be the recipient of much heart-breaking abuse! Yet in spite of his earnest and genuine pleas for mercy and consideration, his opponents regard him as a general nuisance. He asks for bread and is offered a stone. He pleads for throat and elbow room, and stronger hands force him into some unsympathetic corner, while many an innocent takes the place of the guilty in the very sight of the punishable one who often stands shielded by a laughing and mocking crowd.

Little wonder that the poet, when contemplating man's inhumanity to man, had to exclaim:

"And much it grieved my heart to think,  
What man has made of man."

Nor was he drawing very heavily on his imagination when he said: "Man wants but little here below, nor wants that little long"; but a cold, ungrateful world spurns the poet's words, and the dispensing of even-handed justice becomes the work of a very few who keep themselves "pure from the world's slow stain." Yet of the many virtues which make their enduring impress upon every phase of national and private life, justice stands without an equal, and its influence can be made to touch every thread of humanity's garb. But some malignant germ has eaten its way into the very vitals of human nature since creation time, and while all men are anxious to drink at the satisfying fountain of justice, they do not scruple to tread their fellows beneath their feet in reaching it.

In the political realm there are often those whose places ought to be occupied by better and abler men, but who prefer to withhold from active and useful careers rather than subject themselves to the unmanly practices of scowling and unscrupulous critics.

Thus do the destinies of empires often come to rest, not in the hands of men possessed of the loftiest ideals, and who have grown grey in the practice of every virtue; but in the hands of those whose consciences are stubborn enough to bear without further harm all the cold blasts of worldly scorn.

On account of this injustice in the political realm, God

alone knows how many Shaftesburys and Gladstones England has been deprived of; how many Lincolns and McKinleys have never come to the front? And how many men in this country, well capable of directing in the world's affairs, have been, and others who are yet to be, buried in an unknown grave. But when such men as these with sterling character, boldly step forward and courageously face the fury and injustice of every storm, their forms tower up from among the masses like the majestic colonnades that stand amidst the ruins of Grecian and Roman architecture, and the effect of their lives on humanity is not less remarkable than that of the serpent of Israelitish fame.

In the realm of literature, too, many a tender and promising plant of genius has been forced to an untimely death by the withering winds of criticism, and the constellation of literary lights has been robbed of many brilliant orbs by the uncalculated and unjustified actions of a few contemptible mendicants for fame.

Scholars are agreed that if Keats had lived out the length of man's allotted age he would have been ranked with the five great poets of the world, but the publication of his first volume caused the Blackwood and Quarterly Reviews to direct such a torrent of invective against him that his keenly sensitive nature was soon cut to the very quick, and, broken-hearted at the age of 25, his body was laid beneath the sod, and above it was raised a stone on which to this day can be read the epitaph: "Here lies one whose name was writ in water."

Milton and his family received a paltry £18 for his "Paradise Lost." Dante, "the voice of ten silent centuries," was driven from his native home, and forbidden on pain of death to return. Browning and Ruskin were treated as though they were men gone mad with new wine; while Voltaire and Rousseau were regarded as messengers sent from God.

Such injustice does not operate, no matter whether it be in the political, the literary, or the social sphere without having an effect which the reformers of every age find it difficult to counteract. It tempts a man to regard all his fellow-creatures as callous and unjust, and tends to create within him those qualities that rob him of the image and likeness of his Creator. He is tempted to refrain from exerting himself in the attempt to do his very best, feeling that a thankless populace will give him no greater credit for his best than for his worst achievement. But let him be brought in touch with the true attributes of justice; let him see that a people is waiting to place a laurel upon his brow, let him feel that the whole world is in sympathy with the honesty of his efforts, and every hour of his active life will be spent in the accomplishment of some worthy object, the effect of which will not only be felt in his day and generation, but throughout all time.

It was the injustice of an unjust world that made Jean Val Jean one of the worst of men; but it was the justice and true manliness of a single priest that converted him into a man of a noble type, and he who had not shed a tear for nineteen years became the friend of all humanity, and that virtue which consists in giving to every one what is his due became one of Jean Val Jean's most worthy possessions.

Thomas Arnold, of Rugby, once had occasion to censure one of his scholars for being dull and incapable. Such rebuke cut deeply into the boy's heart, and an hour afterwards he went bitterly crying to his teacher, and said: "But, why are you angry? I am doing my best." It was then that the great teacher learned the lesson of his life. He saw in an instant that he had not dealt out justice, and that what was easy for one mind was torture for

another. He begged the boy's pardon, and by putting to good use the lesson he had learnt, became the greatest instructor of his day; and the boy whom he accused of being dull and incapable grew up to be the great Mathew Arnold whom the intellects of every country have been proud to admire.

It may be that justice, that virtue which can make the desert to blossom as a rose, and the wilderness to flourish as a well-watered garden, and which will remain when all other virtues have become no more, and when the heavens shall be rolled up as a scroll, will never, on this earth, fully control the affairs of men. But her golden sceptre will some day be universally wielded, for there is yet to be a great tribunal at which justice must and will be done, for man is unjust, God alone is just, and finally justice triumphs.

"There's a place in the heavens where justice will reign;  
A place where the slave shall be free;  
There's a place where our chains will be sundered in twain,  
It's the place where justice will be."

### Touching the Boy's Life

HOW to interest the boy in the life of the Church is an ever-recurring question, one that the Church should attend with increasing interest as the ingatherings from the Sunday School are growing from year to year. To induce a child to unite with the Church and then fail to interest him in the vital life and work of the same, is poor policy, and without question will react upon the child and demoralize the institution. The machinery and paraphernalia considered necessary to put a boy in touch with the Church is of a quite different character from that used for adults. Let it be understood that these youthful recruits think as children, understand as children, and speak as children; that the time for them to put away childish things has not yet come to their lives, and any work to be successful with this interesting and important element must be conducted with this plain fact in view. That pastor does not miss it who keeps in touch with the young people, not only and chiefly because he is effecting potential life for righteousness, but he is cultivating a spirit and acquiring an equipment that will give him easier access to the maturer portion of his congregation and membership.

A recent writer in the *Congregationalist* makes some interesting suggestions upon this question of holding the boy, the mention of which will doubtless be helpful:

"Provide: Special interests for boys, from the time they leave the primary department.

"A pastor's class for all boys up to thirteen, where they can kick their heels and where the pastor gets acquainted with them.

"Virile men as teachers for boys' classes in the Sunday School.

"An organization for young men, offering them varied opportunities for physical discipline, manual training, and character-building, with jolly good-fellowship of the healthful sort.

"The boys' junior club, aiming at love and service for native land, purity in habits, loyalty, and reverence for the Church and Christian manliness everywhere.

"Hold meetings in the church dining-room, also called the 'boys' room.' A ritual for opening, talks by outsiders, habits of wild animals, or library subjects with the boys participating.

"Punching-bags, strength testing devices, dominoes, checkers, and other games. Some noise.

"With the advent of settled weather, base-ball replaces indoor meetings. Practice games are played by the members, and later, a nine is picked to represent them on the diamond. Suits consisting of trousers, belt, blouse, and cap, together with the club initials emblazoned across the blouse front, help to maintain the identity and 'esprit de corps' of the team. On the ballfield, as elsewhere, the love of fair play, clean speech, and good sport is engendered."

By the foregoing we see that this writer believes in everything legitimate to hold the boy, and in this we

agree. It will take something besides a half-hour a week in a Sunday-school class, something besides a Junior League devotional. These are essential, but not sufficient. The subject must be approached from the standpoint of the boy, and we all know the boy is noise and fun and muscle, and these must all be supplied him in as large measure as practical. Let the young fellow see that Church membership need not necessarily take him out of his joyful juvenility. The Church should develop the essential nature of the boy by every legitimate method, and at the same time and by means of such attention cultivate the spiritual life—already budding in his heart—that it may unfold to the flower of Christian manhood as the scenes of life shift with the passing years.—*Western Christian Advocate*.

### A Subtle Temptation

BY A MEMBER OF THE YOUNG MEN'S BROTHERHOOD OF CARLTON STREET CHURCH, TORONTO.

IT was on Sunday morning three weeks ago. You remember what a splendid day it was. I was going to Carlton Street Church at 10.30 as I am an usher there. He was on the other side of the road. You could see it in his gait, and the cap he wore, and the way he swung his cane—he was going for a walk.

"I wish I were you," I ruminated, "up through Rosedale to the C.P.R. tracks, and across the bridges to the Don and down the valleys. It would be fine—I wish I were free to do that. But, pshaw! what is the use of saying that or thinking it?" I said to myself in a minute, "You've settled all that."

And that is true. I have. That fellow and others like him are temptations. There is no need for me to lie down to it, or of me being a temptation, too, to some other chap. I don't suppose he has thought much of that aspect of it. It would be a good idea if he could be wakened up to see it in that light a little.

If he or I want fresh air we can get it earlier on Sunday morning and go to Church after, or we can get it late in the afternoon. These are the two best times in the day anyway. They are the times that the sun is doing things to the air and the trees and the clouds, and making them what people call "fine," and "charming," and "beautiful," and "artistic," and "picturesque."

If it is exercise I'm after, I don't really have to take it between 11 and 12.30 a.m., or between 3 and 4.15 on Sundays. I can get all the exercise I want at other hours and on week days at the Y.M.C.A. gymnasium.

But Sunday is the day I want for some other exercise too. I don't know how it is with others, but in my business I don't hear much of the best thoughts or anything to make me want to get out of my little rut. I suppose I might, but anyway I don't—and though I do read things rather better than *The World* and *The Star* and *McClure's*, yet it is not the same as hearing a man say it. I hope you catch what I am driving at.

It's all very well to say we can worship just as well outdoors—worship nature, sermons in stones, books in running brooks, and all that. It's nice to think, but it's really rather—well, rubbishy; isn't it? What sort of a sermon do you see in a stone? What books do you see in any brook? Most likely you think of frogs and frogs' legs.

No, it takes a pretty fine nature to see those things; finer natures than most of us have, and as to getting ideas that we won't forget by Monday noon—well, all I'll say, is, I need the Church a great deal more than the Church needs me, and I'm going to stay with it.

A girl sometimes has hard paths to tread, where she expected rose-strewn ones. It seems to her strange and bitter that she must enter them. But Ruskin, with poetic insight, sees into the truth of things when he says: "The path of a good woman is indeed strewn with flowers, but they rise behind her feet, not before them." In this sense, the rose-strewn path is every girl's possibility, even over hard places.

## Helping the Pastor

BY REV. CHARLES E. JEFFERSON, D.D.

**I**N what way can young Christians in our days render effective assistance to the church?

One way is by strengthening the hands of church officials. It is a mistake to look upon church officials as though they were a class apart. They are all poor mortals of like passions with the youngest of you, only brethren to whom have been assigned special tasks for the good of all.

Sometimes a chasm seems to yawn between the office-bearers and all the young people of a church, and such a chasm works boundless mischief. Young people ought to know all the officers of the church, and never allow themselves to feel that these dignified personages are made of superior stuff or have any better right to a place in the church than the boys and girls who have just taken their first communion.

If a church official should perchance be stiff or distant or somewhat grim, why not throw upon him loving glances of eyes that are friendly, and warm his cold heart by coming closer to him? It is a pity that young people should ever harbor ill feelings against their elders, even though their elders may not be entirely lovable or altogether wise. Young people help the church amazingly by cultivating a sunny temper and by showing themselves sympathetic, kind and sweet. In the words of Paul, "we beseech you to know them that labor among you, and are over you in the Lord."

One of the most important and hardest worked officials of a church is the Sunday School superintendent. His work is taxing and he has discouragements not a few. He needs the inspiration which young people have to give. The Sunday School is the church in the act of studying the Scriptures by question and answer. In helping the school one is helping the church; in building up the school one builds up the church. Whatever help, therefore, is given to the superintendent is a contribution made to the cause of Christ. In the school there are many who are not professing Christians. Their presence creates an opportunity for you who are members of the church. By your punctuality and studiousness and earnestness of purpose you can give tone and character to the school and make it easier for the school to accomplish the work given it to do.

The minister always counts on his young people. Many persons in middle and later life cannot wisely attend the evening service; young people with few exceptions can. The mid-week meeting is for many business men and for many women also, an impossibility. But young people as a rule can give the church an evening every week if they will. One's presence helps. A human soul exerts more influence than we dream. Each one contributes to the heat of the meeting. Heat is what is needed most. Vacant chairs or pews chill the mind and numb the heart. When the room is full the word of the Lord runs and is glorified. Young people can, therefore, create an atmosphere in which the words of the preacher take fire and burn. They can increase the receptiveness of those who listen and augment the enthusiasm of the one who speaks. A speaker sends back in flood what he receives in spray. It is out of fresh and forward-looking hearts that the spray comes with which the preacher drenches his congregation. It ought never to be forgotten that the sermon is preached not simply by the man in the pulpit but by every Christian witness in the room. It was not simply Peter's words on the Day of Pentecost which broke the hearts of three thousand men, but the light on the faces and the fire in the hearts of the one hundred and twenty witnesses who stood beside him bearing testimony to the truth of what he said. Young people can help the preacher preach.

In pastoral service also there are wide doors and effectual. According to the New Testament every Christian is in the truest sense a pastor, a shepherd of souls. The spirit has been poured upon all, and therefore all must co-operate in the great enterprise of the world's redemption. To single out one man or one little group of men, and say, "To you and you alone belongs the work of pastoral service," is going contrary to the entire New Testament. It is because this pastoral work has been left so largely to the minister that the church limps and hobbles on her way. The pastoral work of the church cannot be done by any one minister, or any staff of salaried workers; it is done rightly only when it is done by the entire company

of Christian disciples. From this work young people ought not to hold themselves aloof. They must supplement the work of the pastor and the deacons and the other adult members by energetic and persistent work of their own.

How can the pastor look after all the young men in his congregation? Let each male church-member look after one. How can the pastor oversee and guide all the young women in his parish? They must be shepherded by the young women who are Christians, befriended and led upward one by one. How can the minister speak to all the unconverted in the town? They must be invited one by one by those who have given themselves to Jesus. Is there a sick woman to be real to? God has appointed some young woman to read. Is there a sick man to be sung to? God has ordained some one in the church to sing. Are there bundles of good things to be carried to the poor? Certainly the young people are the ones to carry them. Are there hospitals to be visited? What light will so cause the wards to glow as the radiance which streams from the eyes of young men and maidens who, like their Master, know the joy of doing good!

I started with a title which I do not like. I wrote it because it is a phrase in common use. But instead of saying, "Helping the Pastor" it is better to say "Helping the Master"—"Helping the Church." It is possible for one actuated by friendly feelings to help the pastor, and after all lose the spirit and the joy of genuinely Christian service. If you desire simply to help the pastor you may get tired some time of helping him, or you may have a pastor some day with whom it may not be easy or pleasant to work. But if your aim is to co-operate with Jesus in the building of a church which shall be the shrine of His Spirit and the home of His disciples, you will never grow weary and at the end of the day you will still be found working—for His yoke is easy and His burden is light.

Brooklyn Tabernacle, New York.

### Grin and Bear It!

This may not be a most elegant expression, but it is a sage bit of advice after all. Of all the people in the world to be most avoided are those who are forever whining. No one else ever had such troubles as theirs! Their difficulties are greater, their tasks more burdensome, their losses more severe, their whole situation more depressing than anybody else ever endured. Poor souls! Their very discontent adds to their burden. If they but knew it, every sigh makes the load the heavier, and for each groan an extra stone is added to the way already unnecessarily rough. Of course you have troubles! Who has none! And why should you be exempt! But nothing will relieve the tedium like a merry heart. The next time you feel like complaining, just stop a minute, compose your face into a smile whether you "feel like it" or not, and note the effect. You cannot carry a smile long without feeling the happy result. It is queer, but true, that to compose the features into a pleasant expression will invite a pleasant emotion. That is a much better way than to forever pouring out your troubles into the ears of somebody else who has perhaps already more of his own than you have. Sir Walter Scott wrote truly when he said, "I know nothing so useless, so utterly feeble and contemptible, as the groaning forth one's helpless lamentations into the ears of our friends." So, smile over your difficulty, whatever it is, and your smile will be much better than a groan, and will wonderfully help you to "bear it."

We have probably heard of the old lady who declared that she had been much helped by that passage of scripture, "Grin and bear it." Whether it is in the Bible or not it is very good philosophy.

THE one plain duty of every man is to face the future as he faces the present, regardless of what it may have in store for him, and, turning toward the light, as he sees the light, to play his part manfully, as a man among men.—*Theodore Roosevelt.*

## The Quiet Hour

### Lord's Prayer in Verse

EDWARD A. COLLIER, D.D.

Our Father! Thou Who art in heaven,  
 All hallowed be Thy name!  
 Thy kingdom come! Thy will be done  
 In earth and heaven the same!  
 Give us this day our daily bread,  
 Forgive us our debts to Thee,  
 As we forgive our debtors here,  
 In mercy, full and free!  
 And lead us not amid the ills  
 Temptation's hour may bring;  
 But in Thy might deliver us  
 From every evil thing!  
 And Thine the glory, now, and power  
 Beyond our mortal ken;  
 And Thine the glory, now, henceforth,  
 And evermore. Amen.

### The Honey of God's Word

REV. THEODORE L. CUYLER, D.D.

A singular incident in the old Hebrew history illustrates the sweetness and light that flow from God's blessed Word. Jonathan was leading the army of Israel in pursuit of the Philistines. When the troops reached a forest where the bees had laid up their abundant stores, several honeycombs were lying upon the earth. Jonathan put forth the rod in his hand and dipped it in a honeycomb, and put it to his mouth, "and his eyes were enlightened." Refreshment came to his hungry frame and enlightenment to his eyes, which were dim with faintness and fatigue.

What a beautiful parable this incident furnishes to set forth one of the manifold blessings of God's Word! In the superbly sublime 19th Psalm David pronounces that Word to be sweeter than honey and the droppings of the honeycomb. In the same passage he declares that "it is pure, enlightening the eyes." Again the Psalmist says "The entrance of thy word giveth light." It is not the careless reading of the listless hearing of the book, but its entrance into the soul, which produces this inward illumination. There is a sadly increasing ignorance of the Scriptures; when read publicly in the sanctuary thousands give but little heed. They do not take the vitalizing, heaven-sent truth into their souls as Jonathan took the honey into his system.

But when the Word is partaken of hungrily, and the Holy Spirit accompanies it, there is a revelation made to the heart like that which the poor blind boy had after the operation of a skillful oculist. His mother led him out of doors, and, taking off the bandages, gave him his first view of sunshine and sky and flowers. "Oh, mother," he exclaimed, "why did you never tell me it was so beautiful?" The tears started as she replied, "I tried to tell you, dear, but you could not understand me." So the spiritual eyesight must be opened in order that the spiritual beauty and wisdom and glory of the Divine Word may be discovered. Many a poor sinner has never found out what a glorious gospel our gospel is, until he has swallowed the honey for himself.

The growing Christian never outgrows his Bible; in that exhaustless jewel mine every stroke of the mattock reveals new nuggets of gold and fresh diamonds.

Even as a mental discipline there is no book like God's book. Nothing else so sinews up the intellect, so clarifies the perception, so enlarges the views, so purifies the taste, so quickens the imagination, strengthens the understanding, and educates the whole man. The humblest day laborer who saturates his mind with this celestial school-book becomes a superior man to his comrades—not merely a purer man, but a clearer-headed man. It was the feeding on this honey dropping from heaven

which gave to the Puritans their wonderful sagacity as well as their unconquerable loyalty to the right. Simply as an educator the Scriptures ought to be read in every school-house, and there ought to be a chair of Bible instruction in every college. As the honey strewed the forest for Jonathan and his soldiers to feed upon, so the loving Lord has sent down His Word for all hungering humanity, high or low. As the sunlight was made for all eyes, so this book was made for all hearts.

It was more than light; for it is an enlightener. Not only does it reveal the grandest, the sublimest, and most practical truths, but it improves and enlarges the vision. It makes the blind to see and the strong sight all the stronger. Who of us that have been sorely perplexed about questions of right and wrong, and puzzled as to our duty, have not caught new views and true views as soon as we dipped our rod into this honeycomb? Poor Cower, harassed and tormented, found in the 25th verse of the 3rd chapter of Romans the honey which brought light to his overclouded soul. John Wesley made the most signal discovery of his life when he thrust his rod into this verse: "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Even Paul had not learned his own sinfulness until "the commandment came" and opened his eyes.

Ah! there is many a one among my readers who can testify how the precious honey from heaven brought light and joy to his eyes when dimmed with sorrow. The exceeding rich and infallible promises were not only sweet, they were illuminating. They lighted up the valley of the shadow of death; they showed how crosses can be turned into crowns, and how losses can brighten into glorious gains. In a sick-room I almost always dip my rod into the honeycomb of the 14th chapter of John. It brings the Master there with His words of infinite comfort. One of my noblest Sunday School teachers so fed on this divine honey that on her dying bed she said: "My path through the valley is long, but 'tis bright all the way."

Nothing opens the sinner's eyes to see himself and to see the Saviour of sinners like the simple Word. The Bible is a book to reveal iniquity in the secret parts. If a young man will dip his rod into this warning, "Look not upon the wine when it is red," he may discover that there is a nest of adders in the glass. If the skeptic and the scoffer can be induced to taste some of that honey which Christ gave to Nicodemus, he may find hell a tremendous reality to be shunned, and heaven a glorious reality to be gained.

The honey from heaven lies abundant on the ground. May God help us to show it to the hungry, the needy, and the perishing!

### Rest

Dismiss the haste from your life! Study to be quiet! Abate the fever of it. Check its hurried strivings. Cast from your heart its corroding cares. Take time! Take time! See! you are passing precious opportunities. You are like to shatter precious things. Take time to think, to believe, to pray. There is no hurry. Let there be the profoundest earnestness, but no haste. You have an eternity of being. You are living for ever more. And God is calling you to live in his calmness and to rest in his eternal love.—*Dr. A. Raleigh.*

### Good Medicine

When we are severely criticised it is far better to try to profit by the criticism than to attempt to take vengeance on our critic. Criticism, as a rule, especially if it be just, will do us more good than flattery. The former is likely to stir us up to correct our faults; the latter tends to make us satisfied with ourselves and our attainments. Extreme sensitiveness to adverse criticism is an indication that we think of ourselves more highly than we ought to think. He who is blind to his own faults is not likely to amend them.

### Gems from Cuyler

All the people who make a marked success in life, and who achieve any good work for God, are the people who are not ashamed to be thought singular. The man who runs with the crowd counts for nothing. It is when he turns about and faces the multitude who are rushing on to do evil that he commands every eye. Then by a bold protest he may "put a thousand to flight."

No Christian can afford to live constantly in the whirl. Daniel needed to have an Olivet in his chamber amid Babylon's roar and impiety. Peter found his on a house-top in Joppa. Let every child of Jesus resolve that he will have a place and a time for meeting his dear Master alone, and he will go forth from such holy interviews with his face shining and his strength renewed.

When the four rowers are in a boat with their backs toward the bow, their simple office is to pull the oars. The steersman's office is to look ahead and work the helm. The moment that the rower becomes steersman and tries to look over his shoulder, or outpull his fellow oarsmen, the boat loses headway. So you and I are placed with our backs to the future. In our hands are the oars of Christian Endeavor. Let God steer the boat, and let us attend to the oars.

The tourist who goes up the Matterhorn must not tell the guide the route, or what implements it is safe to carry. If he is not willing to trust his guide he had better stay at the base of the mountain. For there will come many an emergency in which nothing but that guide's steady brain and stout arm will lie between him and certain destruction. My brother climbers, before us lies the rugged up-hill of self-denial and of duty. At the summit are heaven's flashing glories. Can you grasp a stiff hold on the loving hand of your Guide, and say, even on the dizziest places, "I will trust?"

The best days of the Church have always been its singing days. Luther set all Germany to chanting the "Ein feste burg," and the priests found that unless they could "sop the contagion of holy song, the Reformation would spread like a fire in a stubble field. John Wesley was a master-builder; but the walls of Methodism never would have gone up so rapidly if they had not been built to Charles Wesley's music. That one hymn, "Jesus, Lover of My Soul," gave the pitch to a thousand prayer meetings. When a soul is filled with the joy of the Lord, the voice of song becomes as natural as it is with a group of happy children to shout for glee.

When I was a student at Princeton Professor Henry had so constructed a huge bar of iron, bent into the form of a horseshoe, that it used to hang suspended from another iron bar above it. Not only did it hang there but it upheld 4,000 pounds weight attached to it. That horseshoe magnet was not welded or glued to the metal above it; but through the iron wire coiled around it there ran a subtle current of electricity from a galvanic battery. Stop the flow of the current one instant and the huge horseshoe dropped. So does all the lifting power of a Christian come from the currents of spiritual influence which flow into his heart from the living Jesus.

### Hasty Temper

In how many cases the hasty temper flashes out and does its work with the precision and the pain of the swift stiletto. Singularly enough the hasty word oftenest wounds those we love. We know the weak points in the armour of our friend; we are aware of his caprices, and are ordinarily tender and compassionate even of his vanities; but there dawns a day when it is written in the book of fate that we shall be as cruel as loving. We are cold, or tired, or hungry. So politeness fails us, fortitude vanishes, and we say that which we repent in sackcloth and may be forgiven, but it is not forgotten. It has flamed the crystal of our friendship; there is a shadowy surface.

### A New Daddy

"Many months ago," says Gipsy Smith, "I was conducting a great mission in Aberdeen, in the north of Scotland. Within the largest building in the city three thousand were gathered, while without were twice as many more. To get into the hall I had to ask the assistance of the police.

"One night as I worked my way through the crowd I felt a hand tugging at my coat. I thought it the plea of one who wanted to get in with me, and for a few seconds I paid no heed. But the tug became insistent. I stopped, and there beside me stood a little Scotch lassie, clad in rags, and in her uplifted hands was something wrapped in tissue-paper, moist and grimy from the clutch of her hand.

"What is it, my dear?" I asked.

"And she said:

"I want you to have my candy."

"Why?" I asked.

"Oh, sir," she cried, "we've got a new daddy! He's never been sober till Saturday. We've never known him to be sober. He was in your meeting on Saturday, and it's so wonderful I take."

"And didn't I now her candy! And didn't I take her in my arms! Men, it was worth preaching a life time for that minute!"

### Blots on Beauty

A lady once showed John Ruskin a handkerchief on which some careless person had spilled a drop of ink. Mr. Ruskin took the handkerchief away and returned it in a few days with an Indian ink engraving on it, using the ugly blot as the basis of the design.

So God will take the blots in our lives and change them into beauty, if only we love Him and are faithful.

## Hymns You Ought to Know

### XVII.—Jesus at the Door 7a, 6a, 1.

A tender and beautiful hymn included in all the modern Church Hymn Books. We will, doubtless, have it in ours, bye-and-bye, when we get a new book.

O Jesus, Thou art standing  
Outsids the fast-closed door,  
In lowly patience waiting  
To pass the threshold o'er;  
Shame on us, Christian brother,  
His name and sign who bear,  
O shame, thrice shame upon us,  
To keep Him standing there!

O Jesus, Thou art knocking;  
And lo! that hand is scarce,  
And thorns Thy brow encircle,  
And tears Thy face have marred;  
O love that passeth knowledge,  
So patiently to wait!  
O sin, that hath no equal,  
So fast to bar the gate!

O Jesus, Thou art pleading  
In accents meek and low,  
"I died for you, my children,  
And will ye treat me so?"  
O Lord, with shame and sorrow  
We open now the door;  
Dear Saviour, enter, enter,  
And leave us nevermore.

—W. W. How.

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## Editor's Note Book

One of the blessings that the opening up of the spring brings is the fact that many of our churches will now get a little fresh air. Several times during the past winter a request for ventilation has been met by the statement that none of the windows would come down from the top. In some cases there were double windows, so that not a breath of air from outside could be obtained, except through the door. Now that spring has come the atmosphere in these stuffy places will be renovated.

Speaking of pure air, the New Methodist Church at North Bay has the best apparatus for convenient ventilation I have ever seen. By means of an iron rod running along each side of the building, the upper windows can be opened in such a way that no draft comes in upon the congregation, and yet abundance of fresh air is obtained. The contrivance is manipulated by a wheel in the gallery, without in any way attracting the notice of the people. A quiet signal from the minister to the sexton secures the result at any time, and with absolutely no disturbance. It is strange that so important a matter as the ventilation of public buildings receive so little attention.

Happening to be staying at a hotel in an Ontario town over Sunday, an addressed envelope was placed in my hands in the morning, containing a cordial invitation to attend the service of the Methodist Church that day. That was my destination, in any case, but the receipt of the invitation card led me to put myself in the place of a stranger in a strange place, and really the incident made a pleasant impression. It was gratifying to know that some one in that town thought enough of the wayfarer to come to the hotel and personally address a message of this kind. This is work that the Lookout Committee could, and ought to, do in many of our towns and cities.

A short time ago I visited a village of about nine hundred inhabitants, in which were located four churches holding services at the same hour. Three of them were so close together that they were actually within a stone's throw of one another. Of course the congregations were small; how could it be otherwise when so small a community was divided into four camps? This was but one

illustration, of which a traveller sees so many instances, of the evils of too much denominationalism. Why cannot Christian people exercise a little common sense and conserve their energies for the great enterprise of conquering the world for Christ?

At last I have found a place that is not over-churched, a decided contrast to the case just mentioned. Ridgeway is a beautiful little village in the Niagara peninsula, with a population of 800, and but one church which is of the Methodist persuasion, although it is practically a union congregation, as Methodists, Baptists, Presbyterians, Anglicans worship together in perfect unity, and the best of good feeling. Attempts from outside have occasionally been made to establish one of the other denominations in the village, but the people are so well satisfied with the present arrangement that they do not support any of these proposals. Those who declare that organic unity of the churches is impracticable, and that the believers in different creeds will not worship and work together harmoniously would find little support for their theories in the Ridgeway Methodist Church.

"The biggest Sunday School is on the outside of the Church," remarked a superintendent, not long ago, when asked the membership of his school. What an opportunity such a condition of affairs presents! In a community where the majority of the people do not attend Church or Sunday School, there is plenty of material for Sunday School officers and teachers to work upon, and if undertaken and pursued in the right way it is work that will pay well. No religious institution, much less a Sunday School, should be content to simply instruct and care for those who may voluntarily come to its services, but systematic and sustained efforts should be made to interest and reach those who are "on the outside." There is no better way to do this than by personal effort.

The idea seems to prevail, in some quarters, that nobody goes to class meeting any more, in the Methodist Church. Is it not possible that they are mistaken? During the past winter I preached at an appointment called Box Grove on the Markham Circuit, to exactly 78 people, of whom 73 remained to class. The next Sunday on the Rawdon Circuit, in the Bay of Quinte Conference, at the Bethel appointment there was an attendance of 77, and 71 stayed to class. On each occasion special instruction was given to the children by themselves. Possibly these were exceptional cases, but doubtless there are many other places where the record is nearly, if not quite, as good. It might do the pessimists good to take a wider outlook, to travel a little and see what is going on in other fields than their own.

A few weeks ago a very interesting visit was made to an Epworth League in the State of New York. There was a good attendance, and an excellent meeting. The pastor, on being asked how many members the society had, replied, "sixty." The second question was, "How many copies of the *Epworth Herald* are taken?" This brought the same reply, "sixty." No wonder that was a live organization of intelligent and zealous workers. The questioner had to sadly acknowledge that there was not, to his knowledge, a single case of this kind in all

Canada. Our Leaguers, in this country, might well take a leaf out of the book of their cousins across the line, in the way they support their League paper.

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While they may not have figured prominently in local option contests, some of the heaviest blows at the drinking customs of the day have been struck by the railway companies, which have adopted such stringent regulations touching the habits of their employees. The Canadian Pacific Railway will not now engage any man to have anything to do with the running of trains unless he is a total abstainer, or is willing to take the pledge. This seems a little severe to some of those accustomed to "take a glass of beer," but the travelling public will approve what is really a wise and necessary precaution, which is also in the interest of the employees themselves. When a man knows that by taking even one drink he is likely to lose his position, he will usually discover that total abstinence is the better policy for him, and thus many have been prevented from becoming victims of intemperance.

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Not only does the railway expect its servants to leave liquor alone, but they are encouraged to keep away altogether from places where liquor is sold. If a railway man is seen hanging around hotels he is soon notified to amend his ways or look elsewhere for employment. But where is the fellow to go? Between runs he often has considerable time on his hands, especially at divisional points; how is he to employ it? The companies are doing something to solve this problem too, by interesting themselves in the establishment of suitable stopping places for their men. During a recent visit to Chapleau and Schriber on the line of the C.P.R., I was delighted to find beautiful new buildings erected by the company and handed over to the Y.M.C.A. to operate. These contain sleeping apartments for engineers, conductors, etc., a restaurant serving meals at all hours, shower baths, bowling alley, reading room.

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At an Epworth League Convention, not long ago, a strong plea was made by one of the speakers for the tithing system of giving, and a number of others spoke in its favor, some of them going into minute details as to how the plan could be carried out. Before the discussion closed, the oldest minister present said a few words. While agreeing, in the main, with the position of the speaker, he thought there was still room for the exercise of sanctified common sense in the application of this principle and of others as well. It was one of the most sensible things said that day. A general rule of action may be adopted, but in carrying it out there will come many questions which can only be settled right by an enlightened judgment, having due regard to all the circumstances of the case, or by what our senior brother called "sanctified common sense."

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Most men commit crime for the sake of some personal advantage they expect to derive from it, but occasionally there are creatures (who do not deserve to be called men) who do the meanest things apparently for the love of doing them, being animated by pure "cussedness." I witnessed an example of this, a few days ago on the

Grand Trunk Railway between Palmerston and Southampton, when some miscreant hurled a stone at the moving train crashing through the window, and scattering the glass all over the passengers in the vicinity. It seemed almost a miracle that no one was seriously injured. After witnessing an act of this kind one is quite prepared to believe in the total depravity of some people at least.

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One sees some strange looking people in travelling. The other day two or three men came into the railway car who attracted attention by their peculiar appearance, which evidently indicated their connection with a certain religious sect. They had long hair, and thick bushy whiskers, with both upper and lower lips shaven. Their clothing was of the plainest possible sort, and noticeable by the absence of buttons, the responsibility of the latter being undertaken by hooks and eyes. The body to which these men belonged is specially noted for its attention to matters of external detail, especially of dress, etc. They will not use buttons because it is an indication of pride. The young lady who wears the simplest kind of feather in her hat is regarded as on the downward path, and quite a number of both men and women refuse to drive in a covered buggy, regarding this as undoubted evidence of worldliness and vain glory. One branch of these people is known as "The no top-buggy party." They are evidently more proud of their humility than the vainest young peacocks are of their finery.

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Most of our churches owe much to the choir which leads in such an important part of our worship. The members are usually prompt and regular in their attendance at the services, and give an evening a week for preparation. In the circumstances, one hesitates to say anything that savors of criticism, but really some choirs are very thoughtless, as evidenced by the hum of conversation that is kept up during the prayer preceding the anthem, and by the utter lack of reverence manifested. Often when an entire congregation is bowed in prayer, the members of the choir will sit bolt upright, with eyes open, either staring about the room, or turning over the leaves of an anthem book. They seem to think that belonging to the choir absolves them from the usual adherence to good manners. Leaders could help matters by insisting that the same rules of decorum shall apply to the choir as to the congregation, and by having the anthem ready before the service begins.

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## PARLIAMENT OF MISSIONS

*Given at the S. S. and E. L. Institute, held in the Metropolitan Church, Toronto,  
April 1st, 2nd and 3rd, 1908*

### SPEECH FROM THE THRONE.

*Honorable and Active Workers in the Sunday Schools and Epworth Leagues of Toronto Conference.*

I welcome you to this first session of a new parliament in which there sit, side by side, representatives from the two great societies of our Church, the Sunday School and Epworth League, for the purpose of discussing common aims and working out plans and methods, through which in the Providence of God shall come their realization, thereby making each of your societies a more efficient force for Christian service.

We thank God for the splendid results which have been accomplished through the efforts of your societies in the past, and we feel confident that by drawing together more closely these two organizations in sympathetic prayer and thought and effort even greater results will be achieved.

We are thankful that in general you are enjoying material prosperity, and that now, as never before, you have an opportunity of using not only your material resources, but your minds and wills, in short, your best selves in the extension of Christ's Kingdom, not only throughout your boundaries, but throughout the whole world.

We are glad to note that the eyes of all nations are turning toward Canada, the land of liberty and of plenty, and that during the past year we have received from those nations nearly 300,000 people, that is to say, an increase of over four per cent. of our population. This necessarily means increased responsibilities, not only for the finding of bread and clothing and shelter for these strangers, but for satisfying their mental and spiritual needs.

My government is alive to this great movement, and will introduce resolutions looking toward the extension of our mission work in those fields in which the immigrants have most largely settled. My government is also much interested in the great crisis which is upon the world in the far East. China, Japan and India are all undergoing mighty and far-reaching changes which are world-wide in their significance and influence. It is necessary that in these changes these great nations should be directed into lines of thought and activities which will insure for them the highest type of Christian civilization. My government is alive to the part it must play in this great drama, and will introduce a bill looking to the better mapping of the strategic points in our Dominion.

another upon the prosperity which is attending the Sunday Schools and Epworth Leagues of our Conference. It is no boast to say that the constituencies which we represent comprise that portion of our Dominion to which the other Provinces look for leadership and inspiration. Consequently, we are glad to note that the Government has been sufficiently courageous to direct its energies into new channels by inaugurating a movement of co-operation between the Sunday Schools and the Epworth Leagues of our Conference. This movement will certainly render more easy the solving of the problems with which the Minister of the Interior and the Minister of Foreign Affairs have to do.

His Excellency has referred to the crises which are upon our Church, both in the home field and in our dominions beyond the sea. I have no hesitation in saying that these great responsibilities should be met fearlessly and courageously in the spirit of statesmanship, based on the principle that "righteousness alone exalteth a nation" and that civilization based upon liberty and truth is the only type that makes for permanent development.

I have pleasure in moving the adoption of the Speech from the Throne, and that a reply thereto be drafted.

### MEMBER FROM WILLING HARBOR—

Mr. Speaker, I beg leave to second the motion just made by the Honorable Member from Point Lookout.

I am sure that as our Government has so wisely administered the affairs of our Sunday Schools and Leagues in the past the same energy and the same care in looking after our immigrants, and the same wisdom in expenditures of moneys, will be manifested in its work in the future.

It is for us, as members of this House, representing our constituents, to give the Government our most intelligent and active support, both in our discussions on the bills that will be submitted for our consideration and in our association with the men and women whom we represent.

If there is one thing more than another which I should like to see clearly demonstrated in this session, it is the fact of personal responsibility, and it is my desire that the arguments advanced by the members of the Government will prove so convincing that not only I, but every member of my constituency, will feel directly his relation toward these great problems.

I have much pleasure in seconding the motion.

### LEADER OF THE OPPOSITION—

Mr. Speaker. On behalf of the Opposition I would like to congratulate His Excellency upon the material prosperity of our Conference were it not for the fact that this very prosperity and increasing wealth constitute an added reproach for the lack of progress made.

I am amazed at the assurance of the hon. member for Point Lookout in rising to move the adoption of His Excellency's address in view of the demoralized condition of the Lookout Department as disclosed by the investigation which took place recently. I trust, however, that this investigation and the suggestions submitted by the Royal Commission foreshadow reorganization and greater usefulness for the Lookout Department in the future.

We are glad to hear the hon. member for Willing Harbor rise and express his willingness to do something. We hope it may not end in willingness only. Has not the time come, Mr Speaker, for the amalgamation of the twin towns of Willing Harbor and Opportunity Bay into the one substantial city of Port-Do-It-Now. If the Govern-

ment find difficulty in securing a sufficiently progressive representative for such a constituency the Opposition will undertake to provide a suitable man.

The Opposition does not propose to offer any extended criticism of the address at this time. We are disappointed that so little useful legislation is foreshadowed, but hope that the Government will at least not delay the establishment in all our Leagues and Sunday Schools of adequate missionary libraries, and the introduction of mission study classes under capable and trained leaders; for without thorough and systematic education of our young people all this talk about increased subscriptions will be as ineffective as the measures brought forward by the Government have usually proved to be. The whole machinery of the Government for carrying on our missionary enterprise has grown rusty from lack of use. We note with interest indications of an awakening among the dry bones, and hope that the Government at last realizes, and is about to assume, its responsibilities.

#### THE PREMIER.

Mr. Speaker. First of all let me congratulate you upon your election to the highest honor in the gift of the House.

I feel sure that the Hon. Leader of the Opposition and the members of both sides of the House will join with me in assuring you that we shall endeavor by self-control and courtesy to make your term of office a pleasant one. I congratulate, too, the members who have the privilege of attending the first session of this new parliament, in which we expect so much from the joint deliberations of the representatives of our Sunday Schools and Epworth Leagues.

We have listened to two most excellent addresses from the hon. member of Point Lookout and the hon. member of Willing Harbor. Their task has been rendered an easy one, inasmuch as progress has been made in every department of our work.

The Hon. Minister of Finance is so satisfied with the increased revenue and the bright prospects for a still larger one that he proposes to introduce a measure involving large responsibilities, but the Government feel that the time is now opportune to take not only one step, but many steps along advanced lines.

As I see it now, the only barnacle on the Ship of State is the Hon. Leader of the Opposition and his followers. He still seems to cling to old ideas and old methods. He still delights to throw out insinuations and to repeat worn-out rumors.

We admit that governments, as well as men, are human and have human weaknesses; we admit that our Lookout Department has not done the work that it might have done; but it is a courageous man who admits and seeks to remedy his own faults, and so it is a courageous Government, who, while admitting that the Lookout and Extension work of our League and Sunday School has not been as successful in the past as it might, yet has the courage to appoint a commission to look into the whole situation and to formulate and submit a report based upon its findings.

Mr. Speaker, I would suggest that the Hon. Leader of the Opposition and his followers change their tactics of carping criticism during this session. The fact that the Government has been returned, and that it has the confidence of the people ought to suggest to the hon. members of the Opposition that they should enter into a friendly rivalry with the Government in promoting progressive measures if they ever again hope to occupy the Government benches.

I heartily support the motion to adopt the Speech from the Throne, and that a reply to His Excellency be drafted.

SPEAKER.—Is it your pleasure that the Speech from the Throne be adopted as read, and that a reply thereto be drafted?

MEMBERS.—Carried.

#### MINISTER OF FOREIGN AFFAIRS.

Mr. Speaker, I beg leave to introduce a bill. 1st, "To provide men and money to carry on the campaign in our Dominion in West China." 2nd, "To educate, evangelize and Canadianize the thousands who are annually immigrating to our own country."

I move, Mr. Speaker, seconded by the member for Westward Ho, that this bill be now read a first time.

SPEAKER.—Is it your pleasure that this bill be now read a first time?

MEMBERS.—Carried.

#### MINISTER OF FOREIGN AFFAIRS.

Mr. Speaker. Owing to the extreme urgency and importance of passing this bill at the earliest possible moment, I beg to move its second reading, and in doing so I would present for the consideration of the hon. members of this House some reasons.

In the opinion of the Government Canada at this present moment stands at the parting of the ways. Aggressive, far-seeing and statesmanlike action will insure future stability and progress. A hesitating policy will deprive her of the opportunity she now has. Canada has reached a crisis thus early in her history; a crisis, first in respect of her own development, and second in respect of her duty to those nations in which political, economic and moral changes are taking place. The great floods of emigration pouring in upon us constitute the first problem, the awakening of China, Japan and India in the far east constitute the second problem. Both must be solved.

As the member of the Government who has to do especially with our relations to the far East, I would place before you very briefly some of the tremendous changes which are going on in those nations touched by the Pacific, especially China, Japan and India, which combined, constitute about one-half the population of the human race. Of these three nations China is for us the most interesting; first, because of its immense population, being about one-quarter of the population of the world; second, because of the fact of our having assigned to us there a Crown colony, having a population of 7,000,000 to 8,000,000 people, and for whose civilization we are responsible.

Twelve years ago China was asleep; now she is fully awakening to the great opportunities which may be hers. Twelve years ago China had 200 miles of railway, to-day she has 1,600 miles constructed, 3,700 miles in process of construction and 4,000 miles in promulgation. China knew little of electricity; to-day telephones and telegraphs are being made use of just as quickly as the systems can be installed. China had no conception of a postal service; to-day post offices are being established everywhere, China had few newspapers; to-day there are eleven or more in the City of Peking alone. Publishing companies are being organized in the great centres, and in Shanghai may be found two of the largest presses in the world. China was content with an educational system two thousand years old; to-day that system has been revoked and a modern system established, through which fifty million pupils will pass during the next few years. China knew little of the meaning of patriotism; to-day we see by the American boycott movement, by the organization and growth of her army and navy, by the establishment of patriotic clubs, a sudden awakening to the fact that she is a nation, and the spirit of nationalism is in the air, and not only so, but a spirit of race patriotism is being developed, and China and the other countries of the East are gradually being drawn together. "Asia for the Asiatics" is even now their motto. One can see at a glance that these changes and many others that might be mentioned are largely materialistic. Materialistic forces, however, are beneficial and progressive only as they are put into operation by minds permeated with the highest conception of morals and religion, and China and the East must get

that conception from the Anglo-Saxon people of which Canada forms no inconsiderable part.

Our duty then is clear. A territory in the Province of Sz-chuan has been assigned to the Methodist Church of Canada. The challenge has come to us, and we must see to it that this challenge is accepted and these seven millions of people educated and evangelized by men and means from our Canadian Church.

Mr. Speaker. I have pleasure in moving the second reading of this bill.

#### HON. THE HOME SECRETARY—

Mr. Speaker. In rising to second the motion so ably spoken to by my colleague, the Hon. the Minister of Foreign Affairs, allow me to say that whilst I, as Home Secretary, am fully possessed of the importance of our work in the home field, and, as is natural devote the greater part of my attention to the consideration of these missionary problems arising in Canada itself, yet I appreciate, as I am sure all *thinking* people do, the justice and force of the arguments in favor of foreign work brought forward by the hon. gentleman who has introduced this bill, and accordingly I shall not hesitate to give it my heartiest support. I have much pleasure, therefore, in seconding this motion.

#### MEMBER FROM PESSIMIST VALLEY—

Mr. Speaker. I have listened with considerable alarm to the addresses of the Hon. Minister of Foreign Affairs and the Hon. Home Secretary in the introduction of the bill pertaining to our home work, and the carrying on of an aggressive campaign in West China. I regard myself as a thorough progressive, but submit, Mr. Speaker, that progress to be permanent must be slow, and that a people responding to a special effort on behalf of any enterprise never have and never will continue to sustain the effort. To me it would be folly to acquiesce in the desire of the Government to meet these great demands of the missionary field, for the inevitable reaction would come upon us with the result that neither men nor money would be forthcoming, and the conditions which would then prevail upon our missionary fields would be very much worse than they are now. Moreover, how does the Government know that even if the men and money were forthcoming that either in China or the West our campaign would be triumphant? Has it calmly and deliberately considered the situation, and does it feel confident that at the best a few men, and at most a few thousand dollars forwarded to these places would result in stemming the rising tide of heathendom, which I fear will soon threaten the whole Anglo-Saxon world? I would suggest, therefore, that we withdraw our forces from West China and proceed to fortify our own land from the Eastern attack of fanaticism and barbarism which must surely result from the contact of eastern lands with civilization.

I am positive, Mr. Speaker, that the constituents whom I represent will strongly favor my opposition to this bill.

#### MEMBER FOR OPPORTUNITY BAY—

Mr. Speaker. Someone has written such words as these, "There comes a time in the affairs of men which taken at the flood leads on to fortune; omitted, all the voyage of their lives are bound in shallows and in miseries."

I would suggest that the hon. member from Mount Pessimist would find food for serious thought in this quotation.

The Government feels that this "flood" is now upon our Church and that we must take advantage of it in order to insure our future greatness. I fear that the hon. member from Pessimist Valley in his discussion of this question has left out of consideration altogether the supreme laws of justice and right and love which must actuate us in all our operations. God at this time has miraculously opened up the East to the West, and he will use us to satisfy the needs of these great peoples who are

hungering and thirsting for those things which make for the best in human life.

Opportunity is the door through which we pass to progress and success. This is especially true in the spiritual realm, and I feel that the Sunday Schools and Epworth Leagues of Toronto Conference in having the privilege of meeting the demands of West China and our own dominions in the West, must respond if they would expect God's approval and blessing to rest upon them. I believe in attempting great things in the kingdom of heaven, where victories are won and armies are routed, not by might and by power, but by the Spirit.

I am an optimist, and firmly believe that this opportunity has come to Canada at this time in order that she may prove herself worthy of a place among the nations of the earth. This opportunity has come to our Church to prove that our Methodism is worthy of her founder, when he said, "The world is my parish."

I enthusiastically endorse the bill.

#### MEMBER FOR INTERROGATION POINT—

Mr. Speaker. Judging from the results of the past, I feel quite justified in drawing the conclusion that even if the efforts of the Government to carry on a successful campaign in West China were successful, and the people of that country became eventually civilized, it would mean in the end that they would become independent of us. We have only to look at Japan, which until a short time ago was one of the dominions of our Church. Only last year, Mr. Speaker, Japan broke away from the Mother Church, and has now declared herself independent of us. I should like to ask wherein does the policy of the Government appear far-sighted when the logical result of their policy is the severance of the connecting link between the Mother Church and the foreign daughter church?

#### MINISTER OF FOREIGN AFFAIRS—

Mr. Speaker. I venture to say that the question put by the hon. member from Interrogation Point is but one of a series which he could easily ask this Government. His whole career in and out of Parliament begins and ends in the constituency he represents, viz., Interrogation Point. He never seems to get beyond its narrow bounds. If he would but once take a cruise into Opportunity Bay and anchor in Willing Harbor, he would soon be in a position, as would his constituents, to answer their own questions. Nevertheless, it may be that even though this question is put simply through habit, it represents what is in the minds of not a few.

It goes without saying that we all regard England as the mother of parliaments and as the source of the great principles of liberty and self-government which have made our Empire what she is. Who would question the wisdom of England in granting self-government to Canada, to Australia, to New Zealand, and in more recent time, to the Transvaal? It is the duty of a national parliament to so treat its colonies that in the fullness of time those very colonies may set up self-governing institutions which will reflect the glory and dignity of the Motherland. Going but a step further, it is the privilege of the missionary church to assist the churches depending upon her only until they feel that they have sufficient strength to develop themselves. This is the relation between our home church and the Church of Japan. The young, aggressive Methodism of Japan characterized by the qualities of Methodism throughout the centuries feels that it is now in a position largely to stand alone, and we who remain at home ought to feel thankful that we have had some hand in bringing about this satisfactory result. If in years to come the Church in West China feels itself sufficiently strong to set up its own constitution and to remain at the same time in friendly relationship with the home church we should thank God that we have been instrumental in establishing and putting into operation a church government which shall do wonderful things in the extension of Christ's kingdom.

## MEMBER FOR CARELESSTOWN—

Mr. Speaker. I must confess that I have given this question of missions very little attention. In the constituency which I represent the subject is treated with indifference, and is one not within the realm of practical politics. Bridges, canals, railways, good roads, a prompt postal delivery, cheap power and rotation of crops and such problems furnish sufficient matter for thought and discussion. When one gets into the field of missions one well might become lost in its many ramifications, and so my constituents prefer to remain ignorant of it. While listening, however, to the addresses of the hon. members the thought came to me that I had heard somewhere that we were spending considerable money in sending the Gospel to the people of Quebec. Although I have never given the matter much consideration I have always regarded the Roman Catholic Church as a branch of the Church of Christ, and as I understand that Roman Catholicism in Quebec is most aggressive I should like to ask the Hon. Secretary to the French why we should spend so much money in endeavoring to convert our French-Canadian fellow citizens to Protestantism. In view of this apparent crisis, which the hon. members of the Government say is upon us, would it not be quite in order to withdraw our forces from Quebec and expend the money necessary to their support upon these other fields in which the Government seems to take so great an interest? For I certainly believe if we spend money we ought to get the best returns for it.

## HOME SECRETARY—

Mr. Speaker. I fully recognize the difficulties in the work among the French to which my hon. friend, the member for Carelesstown has made such critical reference. I would remind the House, however, that if the people of Carelesstown were not so worthy of the name which they bear, the conditions would not be as discouraging as they are. If the hon. member for Carelesstown would so influence her constituents as to change their character as well as their attitude, so that that community might be worthy of the designation "Earnestness," we might hope very speedily to accomplish the results which are to be desired.

While the missionaries among the French are doing faithful work, too many of the nominally Protestant Christians are setting the Roman Catholics an example unworthy of the cause which they profess to represent. Many Catholics who will not read the Protestant Bible are reading daily the lives of so-called Christians with whom they come in contact. We do not need fewer missionaries so much as we need more earnest Christians. The Government, however, is not disposed to leave unanswered the criticism of its work along practical lines. We have recently appointed a commission of ministers and laymen to investigate conditions of work among the French in Quebec, and to determine a policy which should be pursued in the development of that work. In the meantime, we are keeping the mission churches and institute manned by the best available missionaries and teachers, and are maintaining the institutions in a state of good repair. We are moving on conservative but positive lines. This work which has been established for over fifty years will not be abruptly discontinued even under the criticism of my hon. friend the member for Carelesstown.

## MEMBER FOR SELFISH SPRINGS—

Mr. Speaker. I represent one of the largest constituencies in our Conference—a constituency which, with the possible exception of Carelesstown, has the largest population. Its citizens for the most part are well-to-do, and enjoy thoroughly all the comforts of life. They believe that charity begins at home, and consequently by looking after their own welfare they have succeeded in building up one of the most progressive constituencies of our country. I feel, therefore, that what I say should carry considerable weight with the hon. members of this

House. I am a Canadian—an English, Protestant Canadian, first, last and all the time. And, therefore, I believe that all the efforts of the Government ought to be devoted in the interests of our English and Protestant population.

It is my opinion that the Government is undertaking too much. It proposes to carry on a campaign in China, maintain its forces in Quebec, and meet the rising tide of immigration in our western lands. To my mind this appears absolutely impossible unless certain charges on the Government are lessened or wholly wiped out.

The question has often come to me—why is it that we should send missionaries to the Indians? I am told that we are expending upon these people, who are gradually passing away, the labor of ninety-four missionaries. At the same time, it is a well known fact that we can never expect them to become valuable citizens for the reason that they are an inferior, indifferent and degenerate race. On the other hand, our white population in our western provinces is rapidly increasing with an immigration that is at once wide-awake, ambitious and with great capacity for growth and progress. For these reasons I would submit to the Government that it would be good politics, and even justice, to withdraw our ninety-four missionaries and our financial aid from a failing cause and place them among the people where the work they do will tell for future generations. The Superintendent of Indian Affairs may possibly take exception to this, for were this suggestion carried out it would necessarily follow that his office in the Cabinet would be obliterated and he, himself, would no longer be a paid member of the Government. At the same time I feel assured that what I have said represents the honest convictions of the Minister to this degenerate race.

## SUPERINTENDENT OF INDIAN AFFAIRS—

Mr. Speaker. I have great pleasure in being able to state that I do not represent the constituency of Selfish Springs. I have equal pleasure in stating that the citizens to whose welfare I endeavor to contribute through my department are not the miserable, degenerate race which the hon. member has depicted. I question very much, Sir, if this constituency which he represents, is, after all, the progressive one which he says it is. To my mind his constituents, rather than the Indians, are the degenerate people of our country, and the hon. member himself, it may be, is in this sense a typical representative.

LEADER OF THE OPPOSITION—Mr. Speaker. I rise to a point of order, and submit that the term "degenerate" as applied to the hon. member from Selfish Springs, is unjust and unparliamentary.

SPEAKER—The point of order raised by the Hon. Leader of the Opposition seems well taken. I must request that the Hon. Superintendent of Indian Affairs withdraw the term "degenerate."

## SUPERINTENDENT OF INDIAN AFFAIRS—

Well, Mr. Speaker, if the term "degenerate" as applied to my hon. friend and his constituents is not acceptable to him, I willingly withdraw the expression. But, Sir, I must remind the hon. member from Selfish Springs that when he meets a man whose life is based upon the principle of selfishness, he meets a man in whom are the germs of degeneracy, decay and death.

Mr. Speaker. I am here to stand by the rights of the Indian; those few rights which have been left to him. One hundred and fifty years ago, the constituency which my hon. friend represents, as indeed all our constituencies, was occupied by Indians. They were deprived of these lands, not by the law of right, but by the law of might. It is true we paid some of the Indians paltry sums for these lands, but we can never pay them for that which we have taken from them, for we have taken all they had. Is it not right, is it not fair, is it not the least we can do, that we should in return give them the

best we have? If they are to make the most of life now, they must be taught a higher standard of life, and they must be taught to know and love the white man's Christ. The Government feels that because of the injustice dealt to these people in the past by our predecessors in office it is doubly bound to do them justice now, and so at this present time we have among the Indians 65 missions on which there are employed 94 missionaries, teachers and interpreters. There are four industrial institutes, three boarding schools and 26 day schools. The progress they have made is splendid, and were it not for the liquor which the white man has taken to them (that class of white man to be found in numbers in the constituency of Selfish Springs) their progress in moral and spiritual things would be much greater. Many of the Indians are living good Christian lives, and some have been and are doing much missionary work among the different tribes, often accomplishing more than the English missionary, as they know the language thoroughly, and are imbued with the spirit of the race.

Mr. Speaker. The suggestion offered by my friend, the hon. member for Selfish Springs—to let the Indians die because they are a weak race—is the most inhuman suggestion ever offered by an Opposition notorious for its indifference to the claims of justice, honesty and humanity. If this treatment were meted out to the women and children of a sinking ship, how would my hon. friend find language with which to describe the contemptible men who let them drown. Or apply it to our grandfathers and grandmothers when they become hoary and helpless with age. Oslerize them, chloroform them, desert them to die as the savages do; surely that is the way to treat them according to the theory of my tender-hearted friend, the hon. member for Selfish Springs.

No, Mr. Speaker, the duty of the Government is clear, explicit and plain—we must not withdraw from our Indian work, rather must we prosecute it with the utmost vigor.

#### MEMBER FOR HOMEVILLE—

Mr. Speaker. As I have listened to the various speeches on the bill introduced by the Government, I am convinced that the Government is trying to accomplish the impossible. It has always been true, and will inevitably prove true in this instance, that an attempt to do two things at the same time always fails. The Government, by attempting to meet the tremendous needs of West China, and the very pressing needs of Western Canada, at one and the same time, are attempting a task which cannot be done. In the attempt to do both they will succeed in neither.

I represent a constituency, Sir, where the people are Canadians, loyal to their native land, proud of her historic past, hopeful of a wonderful future. My constituents have faith in Canada. They can see in her broad, rolling prairies the homes of millions of future citizens; they see in her great mineral deposits, vast forest areas, and extensive fisheries, wealth for the millions who shall find homes here. They are alive to the strategic importance of our geographical position, situated as we are midway between Europe and the Orient.

Our new Transcontinental Railway will bring these two great continents nearer by 1,500 miles than any route through the neighboring Republic. This is Canada's century, and it will not be long, ere the trade of two continents will be pulsating along our iron arteries of commerce, giving to Canada a most enviable position in the commercial world. And I submit, sir, that all this is very closely related to the missionary problem.

The Government by extensive, and I may say, somewhat indiscriminate advertising, has made Canada's resources famous in all the nations of Europe. We congratulate ourselves that these people have responded to our appeal, and that they are coming to us by tens of thousands. We believe God has had our fertile acres in reserve as a home for the down-trodden peoples of over-

crowded Europe. But we are likely to forget the responsibility thrust upon us by the new-comers. Babel is multiplied in the city of Winnipeg, where 43 different tongues harass the air with their discordant notes. But if it were their languages alone, that needed to be blended into one, our task would be, indeed, a very easy one. It is true that their manners and customs, their political and social ideals, their morals and religions, are inferior to ours. We offer these people civil and religious liberty, which they have never known before. We owe them education in our laws, and our ideals. We offer them homes. We owe them Jesus Christ. We must conquer these people in the highest sense, or they will conquer us. The balance of power in the Dominion of Canada in a very few years will lie west of the Great Lakes. What the West is, Canada will be, and we are not doing anything at all adequate to meet the pressing needs of this work.

Therefore, being convinced that the Government's attitude on this question indicates that they are not fully aware of the seriousness of the situation, and having in mind the inadequacy of the supply of men and money to meet the needs of both Canada and China, I beg leave to move in amendment, that "we withdraw our forces from West China, and concentrate our efforts, for the next few years at least, upon the work at home."

#### MEMBER FOR MORTGAGEBURG—

Mr. Speaker. I arise to second the amendment proposed by the hon. member from Homeville, and in doing so I acquiesce fully in everything he has said. I wish to add that it is especially desirable that the aim of the amendment should be realized from the fact that the country is now in the midst of hard times. We have just passed through probably the most distressing winter that Canada has seen in the last quarter of a century. Borrowers are finding it hard to meet their payments; men are out of work; salaries are being reduced, and the outlook is not at all bright. Add to these conditions the fact that on the churches of our Conference there are at this moment a large number of mortgages, and I am sure that all the hon. members of the Opposition and many of the members of the Government will feel that the amendment is a proper one and ought to prevail.

I represent a constituency where the mortgages on the churches are very heavy. On the church of Mount Hope, of which it is my privilege to be a member, we have a mortgage of \$8,000, and until this mortgage is paid off we feel that we are not justified in contributing to foreign missions. First pay your honest debts and then contribute to charity, is the motto which the Government will do well to follow.

Mr. Speaker. I beg to second the amendment.

#### MEMBER FOR WESTWARD HO—

Mr. Speaker. Let me ask the hon. member from Mortgageburg, who has just taken his seat, if he ever had a mortgage on his farm, and what efforts he made to reduce it, or perchance to pay it off altogether? Let me also ask him if while meeting the payments on his mortgage he disclaimed all other honest debts?

#### MEMBER FOR MORTGAGEBURG—

Mr. Speaker. Although I deem the question of the hon. member for Westward Ho a most impertinent one, I shall answer it by stating that at one time there was a mortgage on my farm for \$2,000, but that by honest toil and effort I succeeded in retiring the mortgage altogether, and I may tell the hon. member from Westward Ho that I have at the present time a very tidy bank account. I also wish to repudiate the insinuation of his recent question as to whether during the time of retiring my mortgage I paid my honest debts. Let me tell the hon. member that no one ever suffered through the dishonesty of the member for Mortgageburg.

## MEMBER FOR WESTWARD HO—

Mr. Speaker. Let me thank the hon. member for his frank reply. It was such as I expected. I should like to ask him now whether he regards his duty to his Church any less than his duty to himself; whether he feels a responsibility to retire the church mortgage as he did to pay off his own mortgage. My experience has been that where men have conscientiously and responsibly given their thought and effort to the church to which they belong, the mortgage on that church has in every instance been speedily reduced or retired altogether. I would suggest that the hon. member pay my constituency a visit and see how its citizens, by devising ways and means of helping others have best helped themselves, and thereby have cleared off almost every mortgage in the community. I lay down the principle that the church which contributes most to missions, foreign as well as home, is the church which contributes most for all purposes. Let me give a proof of this. In 1906 the Bay of Quinte Conference contributed per member for missions, 87 cents; the London Conference, 95 cents; the Hamilton Conference, \$1.08; the Montreal Conference, \$1.11; the Toronto Conference, \$1.28; the Manitoba Conference, \$1.63. From the argument implied by the hon. member for Mortgageburg one would conclude that Manitoba Conference having contributed the largest amount per member for missions would contribute the least amount per member for general purposes, but this is not the case. The opposite is true, as can be most effectually proved by comparing the amounts raised by the different Conferences for all purposes. In 1906 the Bay of Quinte Conference raised for all purposes per member, \$9.28; Hamilton Conference, \$9.87; London Conference, \$10.08; Montreal Conference, \$12.93; Toronto Conference, \$13.64; Manitoba Conference, \$20.84; that is to say Manitoba Conference, that Conference which has the great West opening up before it, while it not only contributes per member the largest amount for missions, also contributes the largest amount for general purposes, thus conclusively proving that that Conference or that Church which contributes the most for missions will as a rule contribute the most for general purposes. This also holds true for Toronto Conference. I would invite the hon. member for Mortgageburg to take these figures home with him, and from them draw a much needed lesson. I would also suggest that in seeking to help his own church he sees to it that he pays honest debts which he owes to the church in other portions of this Dominion.

## LEADER OF OPPOSITION—

Mr. Speaker. I congratulate the Leader of the Government on having as a follower such a breezy member as the representative from Westward Ho. The extreme assurance which he manifests is typical of the constituency he represents; indeed, all the members of the Government during this session have discussed the bill with a boldness, and even jauntiness, which I am afraid betokens little real thought or consideration of the great problems which they are endeavoring to solve. If I were not in the house, and if the word were not unparliamentary, I would feel compelled to characterize the whole attitude of the Government on this question as "hare-brained" even to the verge of imbecility.

THE PREMIER—Mr. Speaker. I rise to object to the language which has been used by the Hon. Leader of the Opposition in respect to the members of the Government, and I would ask your ruling in the matter.

SPEAKER—It is difficult to strictly define the term "hare-brained," and I would ask the Hon. Leader of the Opposition what was in his mind when he used this word in reference to the members of the Government?

LEADER OF THE OPPOSITION—Mr. Speaker. I meant whatever the Hon. Prime Minister might read into the word. The fact is, that imagination and enthusiasm

have so carried the Government beyond the realm of reason and common sense that they are no longer fit to occupy the Government benches, and should at once be relegated to some institution, whose name I will not mention, where they would not have an opportunity of putting into practice the ideas which they have advanced throughout this session.

SPEAKER—I must object strongly to the insinuations which you have just thrown out, and must ask you to at once withdraw the term "hare-brained."

## LEADER OF THE OPPOSITION—

Very well, Mr. Speaker, I shall be glad to withdraw the term to which objection is taken, and am quite content to refer the question of the Government's character to our constituents.

The difficulty in connection with this matter is that the Government is undertaking too much. What would we think of a business man who not having sufficient means to make a success of the business already established, proceeded to extend his factories, incurring obligations which he could not possibly meet. This is the position of the Government. They have on hand the problem of Western Canada. In no recent year has the Government been able to provide sufficient men or money to properly prosecute the work in this very important and rapidly developing section of the country.

During the last five years the population of Saskatchewan and Alberta has almost doubled. Not only are the numbers of men insufficient, but we are convinced that the salaries which are being paid to the young men of the west are altogether inadequate.

Last year over 50,000 new settlers came into Saskatchewan and Alberta, of which 42,000 were American settlers who were accustomed to every advantage in their homeland, and if our Church is to hold its share of these new arrivals we will have to undertake to provide them with service on an entirely different scale to that which has prevailed in the past.

I should like to ask what is the attitude of the Government with regard to Oriental immigration. They propose spending thousands of dollars in sending the best of our young men to extend the campaign in China, and in view of this position the Government still favor the exclusion law against the Chinese and other people they are endeavoring to evangelize. Why do we not throw down these restrictions and allow these people to send their representatives to us? Is not what we call the "Yellow Peril" the real opportunity for Canada to lay hold of these immigrants, to educate, evangelize and train them for leadership so that they may return to their own countries and carry on the campaign with their own people for which they are so much better fitted than members of the Anglo-Saxon race can ever become? This is the case because of their ability to understand their own people and to lead them along lines of development as foreigners could not possibly do. I submit, Mr. Speaker, that when the peoples of China and Japan and India are converted to Christianity it will not be by Canadians or Americans or Englishmen, but thoroughly trained leaders from among their own people. If this Government will show their sincerity by meeting the problem of the West and the problem of the Oriental immigrant we may then believe in the feasibility of their elaborate programme for the extension of foreign missions.

Again, I would like to ask the Government what agencies do they propose putting into operation for Christianizing our centres of population. In the city of Toronto alone there are between 25,000 and 30,000 foreigners. What efforts are the Government putting forth to reach these people? They talk of the need of China 6,000 miles away while our neighbors in our own city are being neglected. We are accustomed to look with a patronizing air of superiority at the dilemma of our American cousins, and to feel our superiority over them

in matters of Sabbath observance and the enforcement of law. We forget that there was a time when the New England States were controlled absolutely by the Puritans and the Quakers, and nowhere on the face of the earth was the Sabbath so strictly observed, but with the influx of foreign immigration all this has changed. At the same time I would like to point out that at no time has the foreign immigration into the United States exceeded one and one-half per cent. of the total population, whereas within the last two or three years the foreign immigration into Canada has been from four to six per cent., which means that, at the present rate of progress, inside of twenty years one-half of the population of the Dominion will be foreign. What is to become of our cherished Canadian institutions unless the Government seriously cope with the problem of foreign immigration?

Furthermore, these foreign peoples are many of them anxious for education and Christianization. A short time ago the Galicians made a proposal to our Church for the education of their priests so that they might not have to send them to the Catholic seminaries. We neglected the opportunity and the Galicians went to the Presbyterian Church who were more enterprising, and who now have under their control practically the entire body of Galicians in Western Canada through the priests who are being educated in the Presbyterian colleges.

The Poles have recently come to our Church with a similar proposal. Are we to take advantage of this opportunity, or are these people to be neglected or allowed to turn to some other Church whose officials are more alive to their responsibilities and opportunities? The Government has neglected their manifest duty towards the foreigners of our own country, and until they accept their responsibility in this regard can they expect us to support their programme for extension of foreign missions?

We wish to make clear that we do not oppose the foreign mission programme as such, but we do object to the neglect of the work at home which is so clearly apparent.

#### THE PREMIER—

Mr. Speaker. We do not for a moment suggest that the Opposition is not acting in accordance with whatever sanity and wisdom they may possess, but we do submit that sanity and wisdom are lacking both in quality and quantity.

The principles laid down by the Leader of the Opposition and his followers may do very well for commercial enterprises, where faith, imagination and enthusiasm do not play so prominent a part as in the great enterprises of the Church, but even in business if one did not indulge in imagination now and then, and see the possibilities which might be realized by a strong aggressive policy, he would fail to keep in touch with the growing needs of our civilization.

Christianity is the one thing in the world which cannot be reduced to mathematical principles. Here, more than elsewhere, we work by faith and not by sight. Here, the invisible forces should have free play and should be most largely considered in the planning of great movements.

The Government is not carried away by undue enthusiasm and imagination. We on this side of the House have discussed this great missionary problem sanely, and from the view-point of the relative importance of the great religious forces which are in operation. Yonder in the East, the doors, which for thousands of years have been closed to the influence of western civilization and Christianity, have suddenly been thrown open, and more than half of the population of the earth stands challenging the West to go over and lead them into paths of progress and peace. The question for us to decide is, shall we prove recreant to our duty and refuse the challenge, or shall we, seeing this opportunity which God has given to us in this great twentieth century, avail ourselves of

it and assume the responsibility which rests upon us to go forward to inevitable victory?

We believe in such a crisis as this the Church should be guided by the influence of the Holy Spirit. We believe that by its direction and through the infinite power of prayer, and by the full consecration of the members of our Church, this greatest missionary undertaking in the history of the Church, can be carried on to a successful and triumphant issue.

From a material standpoint, the Church at this present moment is not in anyway living up to its possibilities and privileges. Last year the missionary givings approximated about \$1.35 per member. Compared with this, the average amount expended by Canadians per head on liquors, tobaccos, cigars, chewing gum, and places of amusement was about \$100 per capita. Let me repeat, that while the average Christian contributed about \$1 to the great missionary purpose for which he stands in the world, the average man of the world contributed about 100 times as much to seek his own pleasures. Is it not with humiliation we regard this comparison? Further, are we not agreed that the Christian population of our country have as great resources as those who are indifferent to the principles of the Gospel? Should we not make at least the same sacrifice in accomplishing that for which we stand, viz., the salvation of humanity, as do those who make no such profession, to the satisfaction of their own selfish ends?

Moreover, as Christian men and women, not only the leaders of the Government, but the leader of the Opposition and his followers as well, should regard themselves as stewards of the great resources which God has given into our hands—stewards not only of a tenth of the resources, but stewards of all which for the moment we possess—and as stewards we should see to it that the campaign for the extension of His kingdom, should not suffer for lack of men or for lack of means.

The members of the Government feel that it is not only their privilege, but their duty, to undertake not only the work which has been mapped out—I might say ably mapped out—but even greater work which must be planned and carried to a successful issue in the dominions beyond the sea.

We believe that the position to-day in the Orient is the greatest crisis in the history of the Church. We believe that the hand of God has been working through it all. We believe, too, that God desires us, through the agencies which have been worked out in recent years, to be sane, steady, enthusiastic, full of faith and prayer, in our efforts to direct the tremendous forces of the Orient into channels which shall make for the highest and most permanent civilization in those lands.

The Government enunciates this policy after due consideration, and with the full assurance that the young people of the Sunday Schools and Epworth Leagues of Canadian Methodism will be loyal and true to the kingdom whose king is Christ, and will respond by volunteering and by contributing of their resources to the demands which the Great Leader at this time makes upon them, and we are persuaded that when the further plans and details are laid before this House for its consideration the Leader of the Opposition and his followers will join the forces of the Government in their adoption with a view to the carrying on in the most aggressive way the work of the Christian Church which falls to the young people of Canadian Methodism at this crisis.

I submit, Mr. Speaker, that this House is now ready to vote on the second reading of the bill introduced by the Hon. Minister of Foreign Affairs.

SPEAKER—It has been moved by the Hon. Foreign Secretary, and seconded by the Hon. Home Secretary, that the following bill be read a second time:

1st. "To provide men and money to carry on the campaign of Christian civilization in our dominions in West China."

2nd. "To educate, evangelize and Canadianize the thousands who are annually immigrating to our country."

It has been moved in amendment by the hon. member for Homeville, and seconded by the hon. member for Mortgageburg, that "We withdraw our forces from West China and concentrate our efforts upon the work at home."

SPEAKER—We shall take the amendment first. Those favoring the amendment say "aye."

OPPOSITION MEMBERS—"Aye."

SPEAKER—Those opposed say "nay."

GOVERNMENT MEMBERS—"Nay."

SPEAKER—I declare the amendment lost. Those in favor of the original motion say "aye."

GOVERNMENT MEMBERS—"Aye."

SPEAKER—Those opposed say "nay."

OPPOSITION SPEAKERS—"Nay."

SPEAKER—I declare the motion carried.

#### MINISTER OF FINANCE—

Mr. Speaker. This House has indeed done itself credit in the great forward step it has just taken. It has been taken in confidence believing we have behind us a great living force, representing constituencies of youth, vigor, unselfishness and devotion. This Government would be open to the severest criticism and condemnation if it chose deliberately stagnation instead of advancement, curtailment instead of enlargement.

And, Sir, we can trace a hopeful sign even in the ranks of the Opposition. And were it not for the fact that many of them represent constituencies which have not caught the vision of the world-wide evangelism, they would be willing to offer their hearty support to our progressive policy.

It seems to me, Sir, if they could but have the courage of their convictions, and follow their own best dictates in this regard, the voters in Blind Valley, Mortgageburg and Selfish Springs, would be glad to look into this matter, and having done so, give their support.

As was outlined by His Excellency in the Speech from the Throne this evening, this Government is endeavoring to make plain the personal responsibility resting upon the young people of the present day.

I have, therefore, much pleasure in presenting the following resolution:

"Whereas, We are convinced from the reports presented from the different fields of missionary activity that more men and money is required, and that during the next five years we should make adequate provision for meeting the need;

"Therefore, be it resolved, That we, the representatives of the societies assembled in this first joint Parliament, do hereby undertake to increase our missionary contribution 33 1-3 per cent. per year for the next five years, and do what we can to secure volunteers from our own ranks for the mission field."

In presenting this resolution to-night let me draw attention to the fact that the activity in the departments of Home and Foreign affairs is a sign of a healthy condition. Were it not for the fact that the work in West China was being prosecuted with such vigor there would be no demand from that field for more men. *The few laboring there at present would be content to continue their efforts, confining their endeavors to the present field of operations.* The fact that they are anxious to extend their work and add to their force is a certain sign that they see the possibilities from missionary endeavor in that land.

It is generally a healthy sign to see a business man enlarging his premises and plant, and being more up-to-date in his methods. Should we not exhibit this healthy sign in our mission field? We believe it is absolutely necessary if we are to seize the opportunities as they come. This demand for men and money we dare not ignore if we would have a place in carrying out the great commission of the Master.

Our own country is filling up with men and women from every nation, many being without Christ. We must see to it that they have the privileges of the Gospel. We owe it to them; we owe it to ourselves. How better can we assimilate these people and make them good citizens than by giving them the Gospel. This responsibility we must assume. Other Christian Churches are doing what they can, but we must assume our own share in this great work.

The question arises, who shall undertake the responsibility for this great work. I hear someone say, why saddle a large proportion of it on the young people of our Sunday Schools and Epworth Leagues? Because they see it in the light of a great opportunity of having a part in the spreading of the knowledge of the riches of the Gospel.

Then comes the question of methods. Organization and education is essential.

Bring the facts before our young people. Tell them what the need is. How it can be met, and how it is being met, and they will readily co-operate. People will not support a thing that they have no definite information concerning, but if they have the information, and the object is worthy, co-operation is sure to follow.

An instance of this is a city church where the young people about three years ago gave \$350. In three years it has grown to \$1,300. The secret was organization, education, and seeking the blessing of God upon all that was done. This church has to-day two missionaries in China, and receives definite information from time to time which increases the growing interest in the work.

Many other churches have commenced to work with definite plans with the same result.

Mr. Speaker. I have pleasure in moving the adoption of the resolution.

#### MINISTER OF JUSTICE—

Mr. Speaker. I rise to second the motion of my colleague, the Minister of Finance. In doing so I wish to draw attention to the reasonableness of the resolution, and to show that the increase of 33 1-3 per cent is both reasonable and wise.

First, it is reasonable. Notwithstanding the fact that there has been a large increase in the past five years, the amount our Leagues contribute is still small—less than three cents per week per member. This will at once impress each of us as a very small amount, particularly when we contrast it with the amount spent on our own pleasure.

Should not the children, from their earliest years, be taught their privilege and duty in helping along this great work?

It is certainly wise that they should have this teaching, otherwise how can we expect greater interest and liberality from the young people of the next generation? It is criminal negligence on our part to rouse their sympathies, without suggesting some way in which they can help, and that at some sacrifice to themselves.

If we can train them in systematic, rather than in spasmodic giving, we are doing a work for which they and the church at large will thank us in the coming years.

Is it possible? Why, yes! It has been done in some Sunday Schools and Junior Leagues, and a much larger per capita has been reached.

Mr. Speaker. I have much pleasure in seconding the resolution.

#### MEMBER FOR PLEASURE CENTRE—

Mr. Speaker. It seems to me the Government is expecting altogether too much from the young people. This resolution is utterly foolish and impracticable. Surely it is too much to expect the young men and women of the Church to forego the enjoyments and amusements which others enjoy, in order to help the cause of missions. You will understand, Sir, I have no quarrel with missions at all—they are quite legitimate, and even praiseworthy, but the Government is appealing for funds to the wrong source. The young people of our churches are not millionaires; some are but commencing in business, and have but very small salaries. They must pay for board and clothing, and very often not much is left for pleasure. To expect them to increase their gifts to missions, as this resolution calls for, is to expect them to give up their few inexpensive pleasures which make life worth living. You are, indeed, trying to make old people out of the youth, and this is not only unjust but impossible. I should like to ask the Minister of Inland Revenue, whose duty it would be to provide this increased amount; how he expects to be able to raise this money from our societies?

#### MINISTER OF INLAND REVENUE—

Mr. Speaker. I am glad to have the opportunity of replying to the objection and to the question of the hon. member who has just taken his seat. And first, let me say that I am optimistic enough to expect, and with a great deal of assurance, too, that a considerable portion of the increase we ask will be raised right in the constituency which the hon. member represents, namely, *Pleasure Centre*. The last speaker has a much less exalted opinion of his constituents than have I, if he thinks they can remain untouched by such facts as we have heard in this House to-night.

My short-sighted friend is so reckless of his words as to designate this resolution as "utterly foolish and impracticable." I fear the hon. member is chilled and discouraged by the cool shades of Opposition from which he speaks. Does he not remember that the young people have been right in the forefront of the wonderful forward movement of the last twenty years?

He would now apparently have this House head a Young People's Backward Movement at the very time when all the gates of opportunity are open, and when all around the world is ringing the bugle call of an unparalleled advance.

And is the resolution impracticable? Let us see. In the course of three years this House proposes to double its offerings to missions. Will this be too great a drain on our young people? What does it mean? The young people of the Toronto Conference Epworth Leagues, e.g., now give an average of about three cents per week per member. We are asking that they increase this to about six cents per week in the course of three years. How many people now living in Pleasure Centre do not give at least twenty-five cents a week towards amusements and ordinary pleasures. This is no less than twenty-five times the increase the Government asks for missions. Twenty-five cents a week to pleasure; we want an increase of one cent a week to give Christ to those who know him not, to give the Light of Life to millions who now sit in the shadow of a great darkness. Will my friend and his constituency refuse? I can scarcely think it possible.

The member opposite speaks of us asking his people to give up their innocent pleasures. We really ask nothing of the kind, but, on the contrary, we suggest that they add another and a real joy to their lives, namely, the joy of self-forgetful giving for the betterment of men.

This then, is our answer to the hon. member's question. The member for Pleasure Centre is utterly mistaken. It is not the indulgences of life that make life worth living, but the sacrifices freely and gladly made, and most of us probably will have to go far, far beyond our present givings before we really know at all the meaning of that term sacrifice.

And the young people are absolutely the right source to which to appeal. The immediate returns may not be great, but if the habit of systematic and proportionate giving becomes speedily fixed in their lives, the problem of missions will be solved long before the members of this House have reached their three-score years and ten.

Yes, Mr. Speaker, my friend may leave this matter of revenue to us of the treasury benches. The young people are awaking to their privilege in this matter. This resolution, if it does err, errs in that it scarcely asks us to sacrifice at all, and we have no fear that the results will show that we have not over estimated either the ability or the zeal of our young people.

#### MEMBER FOR BLIND RIVER—

Mr. Speaker. If I read this resolution aright it calls upon us as Sunday School and Epworth League workers to secure from our own ranks, the men and women to fill the vacant stations in our mission fields. I must confess that I fail to see where we are to get the men to go. Commercial and professional, and mechanical life, all offer inducements far beyond those of the Church. I should like to ask the Government, before they commit us to this policy, have they any reasonable assurance that they can supply the men needed? It seems to me I have read somewhere that there are a large number of mission stations vacant at the present time; that being the case it puzzles me to see where they are to get the largely increased force proposed.

#### MINISTER OF EDUCATION—

Mr. Speaker. I think I can throw some light on the subject for the enlightenment of the member for Blind River; though if he is like some of the other people down that way, it may require the X-rays, or even a surgical operation, to enable him to see daylight.

Yes, Mr. Speaker, the Government has no fear but that we can provide the men for the field. We still have confidence that there are hundreds of our young people who do consider that life is more than meat, and the body than raiment. He asks, then, why we have difficulty now in getting the full quota of men. My answer to that is two-fold, they are not fully aroused to the urgent need of immediate action, and they fail to see in themselves the men to do the work, that is they fail to see the matter in the light of a personal responsibility.

Then we are naturally asked how do we expect to overcome these difficulties. Our answer is (1) By a campaign of education. Missionary lectures can frequently be given from the fields of missionary biography and modern missionary achievement. What can be more marvellous than the story of the martyrdom of China and Japan, and of Africa, for there has been many a missionary hero in the past, and even in our day. We cannot estimate the value of a capable young person giving a review upon works dealing with this world-wide evangelization.

(2) It is the intention of the Government to organize Mission Study Classes among the young people of every church. A study of Christianity as a missionary religion, conveys a better knowledge and understanding of Christ.

The motto of the Forward Movement is PRAY, STUDY, GIVE, but how often we forget this study side of the triangle altogether. Perhaps we remember our missionaries in a general way in our prayer services, and we ap-

point some one to collect monies, and then we forget to look into the real needs of these people. We give blindly and sometimes doubtfully as to the wisdom of our action. But, Sir, let me ask the members of this House, "Who can study the conditions of life in heathen lands, without having awakened in his heart a desire to send the light? When we read of the barbarous treatment of women and girls, the fearful ignorance and vice of the men, the pitiable superstition of all, surely our active and sympathetic interest will be awakened; we will find out what we can do to better these conditions. And where will this lead us? to the necessity of giving these men the Gospel, and more definitely realize our personal responsibility to see that they get the Gospel. "How can they be saved except they believe in Him whom they have not heard. How shall they hear without a preacher?" and then, who has any better right to go than those of our own ranks, who have received the light ourselves, and have also the command, "Go ye and teach."

Mr. Speaker. Before I close you will permit me to give a concrete example of the influence of a Study Class. In a small city in Ontario a Mission Study Class was organized with eight members, some of whom joined very reluctantly. What was the result? After studying together about the different fields of labor they became impressed with the idea of their own responsibility, and now four of that class are preparing for mission or deaconess work. We must study. We cannot pray aright unless we do. Study is the bridge from prayer to giving.

#### LEADER OF THE OPPOSITION—

Mr. Speaker. We, of the Opposition, have endeavored to represent faithfully the sentiments of our constituents in Pessimist Valley, Carelestown, Selfish Springs, Homeville, Mortgageburg, Blind River and Pleasant Centre. We would like to point out, however, that the members of these constituents are not entirely opposed to missionary enterprise, but at the same time appreciate more fully than possibly the members of the Government do the responsibilities which bear upon us at home.

It seems to us, Mr. Speaker, that the really serious opposition to the advancement of the missionary cause is not in the ranks of the Opposition but in the Government supporters who, understanding the requirements and appreciating the need of work along this line, do not attempt to meet the responsibilities that are placed upon them. What is needed is:

(1) A broad statesmanlike view of this matter by the Government.

(2) A programme of education such as never before has been attempted along this line either in extent or scope.

(3) An outlay of money on an entirely different scale than has prevailed in the past. By this we do not mean a small percentage of increase in the givings but an entirely new view of the financial responsibilities of the Church towards missions.

(4) A sacrificing of the lives of our young people for the mission field, and, after all, this is the most important requisite to a successful campaign for the evangelization of heathen lands.

(5) That these things may be realized, it is necessary that there should be thorough consecration on the part of our young people to the cause of Christ and a true appreciation of the joy of sacrifice for His cause.

#### MEMBER FOR NO MISSIONS FOR ME—

Mr. Speaker. I have been sent here to represent a body of men who have no interest in missions, and who have satisfied themselves that this cause is not only useless but injurious. This is a British institution, and we have the right to express our opinion, even though it may be distasteful to the majority of the members of this House. Perhaps we have not inquired carefully what are the reasons for our position. If so we are willing to debate the question fairly.

While I have been listening to the beautiful address delivered by the Hon. Minister of Finance, and other members from both sides of the House I confess that perhaps we have not given this matter proper consideration. We may be wrong. There must be something in a cause for which so many have gladly given up all the world calls great, and I am beginning to wonder if wealth and fame are everything. Do they really satisfy. I have had a strong notion that religion was a scheme to get a man to heaven. But some of the members seem to have different conceptions.

To speak frankly, I have never felt quite satisfied. I cannot tell just how or why. I have been looking for my happiness in my every-day business life. Every man for himself has been my motto. Of course I have enjoyed providing for those who are dependent upon me. Ah, yes, there is far more satisfaction in this than in merely helping oneself. The notion of helping outsiders and foreigners has never occurred to me. They say that helping these fellows creates a happiness within, not a temporary happiness, but a deep consciousness that one is doing his best to uplift mankind, and to better humanity. I suppose if these fellows in the West do really need our help I will not oppose this motion.

#### PREMIER—

Mr. Speaker. The Opposition charge the Government with neglecting the needs of our own people in order to assist those in foreign lands. It claims that a division of the "loaf" is justifiable even though it means less than a full meal for our own.

Every argument of the Opposition against the support of foreign missions has been based upon selfishness. "Thy neighbor as thyself" means what we do for ourselves or own should be also done for others. When those who profess to be followers of Christ live up to the commandment, the evangelization of this world will be accomplished in months yet alone years. We do not plead for fanaticism, but for a spirit that oftentimes is misunderstood as such—an eagerness to join in this, the greatest movement of the 20th century, which shall even eclipse the abandonment of self-interest which was shown by the followers of Peter the Hermit when they sought to wrest the land made sacred by the presence of Jesus Christ from the hands of the infidel. The Holy Land is no longer a little tract along the east coast of the Mediterranean, but the whole world made sacred by His death and resurrection.

Jesus Christ is calling us to rescue it from the power of the evil one. And shall He fail to inspire an enthusiasm which Peter the Hermit kindled? In closing the debate I venture to hope, may firmly believe that when the vote is taken every member of the Opposition, as well as those of the Government side of the House will give this measure his or her support.

SPEAKER—It has been moved by the Hon. Minister of Finance, and seconded by the Hon. Minister of Justice:

"That, Whereas we are convinced from the reports presented from the different fields of missionary activity that more men and money is required, and that during the next five years we should make adequate provision for meeting the need.

"Therefore, be it resolved, That we, the representatives of the societies assembled in this first joint Parliament, do hereby undertake to increase our missionary contributions 33 1-3 per cent per year for the next five years, and do what we can to secure volunteers from our own ranks for the mission field."

Those who favor the adoption of this resolution say "aye."

GOVERNMENT AND OPPOSITION MEMBERS—"Aye."

SPEAKER—I declare the motion adopted unanimously.

## From the Field

### Past Members

The League at Keewatin not long ago held a meeting with past members of an unusually interesting character. Letters were received from Winnipeg, North Dakota, St. Catharines, etc., all full of bright ideas and good advice. This is a good plan for other Leagues to try.

### Elocution Contest

Elocution contests have been quite popular and successful as conducted by the Royal Templars, in various parts of the country. Now the plan has been taken up by the British Columbia Conference League, which has offered bronze, silver, and gold medals. Mr. John A. Lee, a business man of New Westminster, donated the necessary funds to procure the medals, and the enterprise is therefore called "The John A. Lee Elocution Contest." It appears to be a splendid idea.

### Convention at Edmonton

The Vermilion, Fort Saskatchewan, and Edmonton Districts were represented at a Sunday School and Epworth League Convention recently held at Edmonton. The addresses and discussions were unusually interesting and helpful. The following resolution was passed:

"This convention respectfully recommends to the Leagues and Sunday Schools of the Northern District of Alberta, that the former aim at a standard of five cents per week per member for missions, and that the Sunday Schools take up a monthly missionary collection; and that an endeavor be made to get the Leagues and Sunday Schools of the Conference to unite in a request to the General Board of Missions for the assuming of the support of another man or mission in addition to the one already served by Rev. R. O. Jolliffe in West China, preferably the further equipment and maintenance of the Pakan Hospital in so far as not already provided for."

### Mission Study Course

During the year now drawing to a close we have studied two different books, namely, "The Uplift of China," and "Islam: A Challenge to Faith." We had five study classes—a normal class taught by Professor Doxson, and for others with students as teachers. Altogether some forty or fifty have been studying missions throughout the year.

Our experience with mission study courses is that the systematic study, under a leader or teacher, of good missionary books, awakens a keener interest in missionary work, and broadens the mind of the student along that line.

"The Uplift of China" was taken up with considerable interest, and through its study a better knowledge of China and her needs has been gained; but "Islam, A Challenge to Faith," seemed to appeal to the mind of the student more forcefully than any book studied here before. The book possesses a charm peculiarly its own, not only in that it is well written and ethical, thus commending itself to most any class of readers, but in that it deals with one of the most—if not the most—momentous and gigantic problems upon which the Christian church of the present age is called to face. Its very name, "A Challenge to Faith," is wonderfully suggestive of the great question

with which it deals, as well as with the contents of the book itself.

We can heartily advise any mission study class in Epworth League, Summer School, or society of any kind to enter "Islam, A Challenge to Faith," upon their list of books to be studied.

G. T. McKENZIE,  
Sec. Missionary Society of Albert College.

### A Successful Year

The Epworth League at Wingham has had a very successful year, although renewals have been frequent. This League aimed at raising \$300 for missions, and went beyond it, as the total amounts to \$315.

The president writes: "We do not intend to rest upon our oars, but are planning a more vigorous campaign than ever."

The other departments of the League have also been well looked after. Some rich intellectual treats have been enjoyed in the way of lectures, addresses, etc., from some prominent men of the town. The anniversary services were the most successful in the history of the League. Rev. Richard Hobbs, of Toronto, preached to crowded congregations.

### From Boadicea to Edward VII.

On May 12th the St. Paul's (Toronto) Epworth League presented an entirely novel evening's programme under the above title. Described as "a royal historical pageant" the entertainment consisted of an outline sketch of the history of England, and was generally acclaimed by the crowded audience as the best ever offered. Punctually at eight o'clock forty-two characters in costume marched on to the platform (which was tastefully draped with Union Jacks) to the tune of the "Red, White and Blue." As Edward VII. and Alexandra completed the procession and ascended their thrones the chorus struck up the National Anthem, followed by a rousing three cheers. A historian (Professor Macaulay Green-Horn) gave the connective historical links and introduced the various characters, who by recitation, dialogue or song, portrayed some of the outstanding events of English history, while a series of first-class stereopticon views, strongly shown even in the full glare of the electric lights, formed suitable backgrounds. As an example may be cited the excellently rendered chorus, "Hymn to the Crusaders' War," set to a tune specially composed for the occasion, while on the screen was thrown a view of the walls of Jerusalem.

In like manner the Cornish chorus, "The Song of the Western Men," was illustrated by a picture of the seven Bishops entering the Tower. The recitation of Palgrave's "Elizabeth at Tilbury" was made particularly effective by the singing of the chorus, "God save Elizabeth" as a response to each verse of the address by Elizabeth herself; followed immediately on the announcement of the defeat of the Armada by a rousing rendering of "Rule Britannia."

Among the characters, perhaps Bishop Latimer, Evangeline and Queen Victoria were the most correct impersonations. While Dick Whittington and Robin Hood provided some of the lighter phases,

Henry VIII. and his six wives and John Wesley proved also attractive features, and Champlain, the Huron Anadabijou's son and Wolfe added touches of Canadian color. Six or seven choruses, half-a-dozen solos, and eight recitations, all directly illustrative of historical incidents, in addition to numerous interludes of dialogue were given without a break, and for two hours the interested attention of the audience was sustained. A handsomely printed souvenir programme was presented to each ticket-holder. The musical director, Mr. E. Roberts, received an ovation, and the pianist, Miss E. Love, was the recipient, at the hands of Queen Alexandra, of a magnificent bouquet of roses, presented to her majesty for that purpose by the little "Lady" Isobel McGehee, escorted by the small Huron Indian. About \$75.00 was realised for missions.

### Just a Line or Two

A Junior League has been organized at Digby, N.S., with 50 members, who are much interested.

The Sunday School at Prince Albert, Sask., has an attendance of about 125, and is giving this year \$100 to missions.

Rev. S. T. Bartlett has been working on the Windsor District, Nova Scotia Conference, during the month of May.

Two new Leagues have been organized on the Eden Grove Circuit, Walkerton District, one at Purdy's, the other at Glamis.

Miss E. B. Plewman, of the Centennial Church, in this city, a trained nurse, is going to Chentu, China, to work in the hospital.

An Epworth League has been organized at Musquodouit Harbor, Halifax Co., N.S., with a membership of 45, and a good prospect.

The League at Stettler recently held a debate on the subject: "Resolved, that devotion to fashion is a greater evil than the tobacco habit." The negative won.

A baptism in the Epworth League is not a very frequent occurrence, but Rev. D. W. Snider, of Mount Forest, recently baptized four young people at a recent League service.

The evening public service in the Orangeville Methodist Church was conducted on April 27th by prominent members of the Epworth League, the occasion being the anniversary.

The Centennial Epworth League, Toronto, recently debated on "Resolved, that the church should supply recreation for its members and adherents." The decision was given to the negative.

The Epworth League of Lucknow held very successful anniversary services on May 3rd. Beautiful decorations, appropriate sermons, and large congregations combined to make the occasion a great success.

A brief note from Dr. Stephenson, written on the steamer with Ireland in sight, has been received. He says: "We have had a delightful trip—all kinds of weather, with a variety of experiences; everything except work."

In 1906 the Sunday School at Berlin, Ont., gave \$5 to the Sunday School Aid and Extension Fund; in 1907 this was increased to \$15, and for this year the school is giving \$20. This is the kind of advancement we like to see.

The Centennial Epworth League, Toronto, publishes a paper called "The Centennial Monthly," which contains some good things. Seventy new members have joined this League during the past few months. How is that for progress?

The Sunday School at Lacombe, Alta., on a recent Sunday had an attendance of 211, with two adult Bible classes, containing 75 scholars. The pastor writes: "We are getting pretty close to the point when every member of the church is in the Sunday School."

The League of Grace Church, St. Thomas, held a Mock Trial a few weeks ago, which aroused considerable interest. The charge was that the Missionary Committee had not done its duty. The audience was given an idea of what the League was undertaking.

The Sunday School of Bridge Street Church, a few Sundays ago, paid a well-deserved tribute to the memory of Mr. C. P. Holton, for many years a faithful teacher in the school, by his class contributing a handsome memorial window. Mr. Holton was a beautiful Christian character.

### Toronto Central District

The annual rally of the Toronto Central District Epworth League was held in Yonge Street Methodist Church on Monday evening, May 11.

Without exception it was the best rally in the history of the district, the church being entirely filled, and if the Leagues unavoidably absent had presented themselves, there would have been considerable difficulty in placing them.

About 200 members of the Alexander choir, under the direction of Dr. Palmer, led in the inspiring service of song.

Rev. C. O. Johnston addressed the gathering; subject, "The Average Life"; and no one could go away feeling that simply drifting along "on the average" was the fulfilling of his mission in life.

During the year excellent work has been accomplished by the retiring, efficient officers, who had visited every appointment in the district in some places getting the societies for different appointments on a circuit to hold a joint meeting in one of the churches on that circuit. The missionary returns at time of writing amounted to \$3,600. In addition to this, a large box of gifts, consisting of Bibles, books, etc., had been sent to Dr. Large at Christmas for distribution among his people, something for every one in his little church. About one hundred slides of Tissot's pictures are now being sent to him for use in his lantern, and no doubt will greatly assist him in his good work. The Junior Societies alone gave over \$500 to missions.

The following officers were elected:

President, Mr. R. A. Shaw, B.A.

1st Vice—Mr. C. J. Wilson.

2nd Vice—Mr. P. J. Price.

3rd Vice—Miss Newby.

4th Vice—Miss Platers.

5th Vice—Miss A. Harrison.

Secretary—Miss P. Cane.

Treasurer—Miss N. Boynes.

Conference Representative—Rev. A. P. Brace.

### Toronto East District

The annual rally of the Toronto East District Epworth League was held on Monday evening, May 11th, at the Parliament Street Methodist Church, and the loyalty of the Leaguers was well shown by the splendid gathering on a rainy night, the main floor of the church being filled to the doors. The chair was taken by the president, Mr. A. E. Plewman, the roll being called by the secretary, Mr. J. V. Denike. The president gave a brief outline of the work of the district during the past year and efforts which have been put forward to make the district of practical value and assistance to the local Leagues. The statement that five young people from the East District, including two of the retiring district officers, would sail for China next fall, was

received with applause. The address of the evening was given by the Rev. C. E. Manning, Associate Secretary of Home Missions, who in a very clear and forceful manner explained the urgency of the mission call at the present time and the golden opportunity which awaits the church of God both in the home and foreign fields.

A pleasing feature of the rally was the presence on the platform of Mrs. Kilborn, the wife of the district's representative in Western China, Dr. O. L. Kilborn. Mrs. Kilborn's rising to address the gathering, was given a very hearty reception.

The following officers were elected for the coming year:

Hon. President—Rev. J. A. Rankin.

President—A. E. Plewman.

1st Vice—John Grady.

2nd Vice—F. W. Lewis.

3rd Vice—Miss C. J. Watson.

4th Vice—Miss C. Edwards.

5th Vice—Dr. J. E. Porfar.

Secretary—Miss E. H. Noble.

Treasurer—Miss Maddock.

Conference Representative—Mr. W. Hart.

### Moose Jaw District

The annual Sunday School and Epworth League Convention of the Moose Jaw District, held on April 6 and 7, in Zion Methodist Church, Moose Jaw, was a decided success. A gratifying attendance, fine addresses, and pointed discussions characterized the proceedings. The following officers were elected:

President—A. W. Irwin, Moose Jaw.

1st Vice—D. A. Kingsberry, Rouleau.

2nd Vice—Rev. J. W. Shier, Moose Jaw.

3rd Vice—J. K. Worrell, Bratt's Lake.

4th Vice—Mrs. Kent, Moose Jaw.

5th Vice—Miss Haddock, Moose Jaw.

Sec.-Treas.—Miss Glassford, Moose Jaw.

### Summer Schools

Arrangements are almost completed for the Summer Schools, which will be held as usual in various parts of our work. As far as we have been able to obtain the information, the following is the programme.

June 28-July 1.—Brampton District at Brampton.

July 2-10—Missionary Conference at Whitby.

July 6-13.—Kawartha Lakes at Chemong.

July 6-13.—Manitoba Conference at Rock Lake.

July 8-15.—Red Deer, Lacombe and Strathcona Districts at Gull Lake, Alberta.

July 9-17.—School of Methods at Alma College, St. Thomas.

July 14-20.—Manitoba Conference at Portage la Prairie.

July 20-27.—London District, at Lambeth.

July 24-27.—Manitoba Conference at Souris.

July 28-Aug. 3.—Saskatchewan Conference at Lumsden Beach.

Aug. 2-9.—Matilda District at Iroquois.

### Whitby Summer School

The Ontario Ladies' College, Whitby, is an ideal spot for a summer school. The spacious and beautiful grounds, the convenient class-rooms, the excellent board supplied, the delightful fellowship, and the warm welcome of Dr. and Mrs. Hare combine to make a week at Whitby an experience long to be remembered. The Missionary Conference, under the direction of the Canadian Advisory Council of the Young People's Missionary Movement, will be held here July 2 to 10.

This committee has secured the best talent available in the various denominations, including secretaries, missionaries, educationalists and specialists in the missionary work, among whom are the

general secretary of the Young People's Missionary Movement, Mr. C. C. Michener, New York; the secretary of the Sunday School Department, Mr. R. E. Diffendorfer, New York; Mr. E. D. Soper, the secretary of the Field Department, and Mr. C. V. Vickrey, the secretary of the Deputation Department, New York.

The number of delegates is allotted to each denomination according to its membership. This plan gives the Methodists only sixty delegates for this summer. Application should be made immediately to the Rev. A. C. Crews, Wesley Buildings, Toronto, Ont.

### Nourishment Wanted

There are not a few in our Christian congregations who simply do not want to work and have no intention of working. They are good listeners, and sometimes very pleasant people to deal with, but they take no share in active service. Funch, some time ago, had a cartoon representing an Irish laborer in harvest time, asking for relief at the vicarage. The vicar, worthy man, points up the hill to the harvest field, with the kindly assurance, "If you will go up there they will soon find you some work." "Bedad," says Pat, "it's not work I want, it's nourishment." That is exactly the sentiment of many religious tramps in our congregations. They enjoy a good sermon, and they expect to get it; and after the service is over, they will tell you how interesting, comforting, or encouraging they have found it. But ask them to go right out into the harvest field, where the reapers are few, and, "It is not in my line" is the only reply you are likely to get. Take a census of any congregation, and reckon up how many are really doing any kind of helpful work, and the result will give you a very fair idea of the strength or weakness of the church.

### A Strong Church

"Is this a strong congregation?" asked a man, respecting a body of worshippers.

"Yes," was the reply.

"How many members are there?"

"Seventy-six."

"Seventy-six! Are they so very wealthy?"

"No; they are poor."

"How, then, do you say it is a strong church?"

"Because," said the gentleman, "they are earnest, devoted, at peace, loving every other and striving to do the Master's work. Such a congregation is strong, whether composed of five or five hundred members."

### To Hasten the Millennium

There are people who seem to think that the millennium is all the while coming toward them like an express train on its way, and that all that they have to do is to sit down in a waiting-room to be ready to welcome it when it arrives. Rather, the millennium is something to be vigorously worked for if not worked up. Believers are to hasten as well as hasten toward the day of God.

### An Easy Excuse

Whoso wants an excuse for delay or refusal to do his part of the work or give his part of the means needed for some enterprise projected by the church can find such excuse, aided by the arch-enemy, ever watchful and wily. To wait for infallibility in the administration of church affairs will be suggested in the future as in the past to minds that are weak enough to listen.



## A Missionary Calendar—June, 1908



Bishop J. W. Bashford, D.D.

1 The evangelization and Christianization of the world demands more wisdom and grace and power than any of us is conscious of possessing. But, just as science has revealed to us and given us possession of powers in the physical universe of which we little dreamed, so the New Testament reveals in the dispensation of the Spirit the presence and the power of God on earth.

Rev. J. C. E. Ewing, D.D., India.

2 The cry of Peter the Hermit will soon be the cry of the whole Christian Church, "God wills it." Then to every dark land will go forth in numbers far exceeding anything which the past has witnessed the best, the choicest, the brightest men and women that the church possesses.

Rev. A. J. Gordon, D.D.

3 We can never get near the heart of sorrowing humanity until we have been brought into contact with the Man of Sorrows.

\*Rev. James Neave, Chentui, China.

4 Now is the church's opportunity, and if she does not rise to it, and rise to it, too, in the strength of God, the opportunity will have passed, and other forces—and these not the best and highest—will win their way, and come to the front, to the serious loss of not China only, but the world.

Rev. H. F. Lafamme, India.

5 We cannot possibly exaggerate, or possibly overstate, the need; we cannot possibly be too intense in our pleading with the people who sit at ease in Zion to rise and come out to the help of God against the mighty.

Rev. Andrew P. Kapper, D.D., China.

6 Wherever you go, wherever you rest, wherever you toil, wherever you suffer, wherever you lie down to die, remember the assurance of the Master is "Lo"—however forsaken of others, however neglected by others, however unknown to others—I, I, Who have all power in heaven and earth, "Lo, I am with you."

\*Rev. E. C. Hennigar, B.A., B.D., Fukui, Japan.

7 So the work goes, here a little and there a little. It is still seed-time in this part of Japan. Pray earnestly for us, friends, that our faith fail not, and that God will give us special grace for the special needs we have here.

Rev. Arthur T. Pierson, D.D.

8 Get into the plan of God; maintain a fellowship with Him that is daily and hourly sustained. Let everything else go, but do not lose hold on Him. Let every external root be broken, but do not let the tap-root be imperilled.

Rev. Donald Fraser, Africa.

9 I see that the love of God recognizes no limits; that in His Kingdom there are no boundaries of caste, color, or continent. When God tries to express love He expresses it in the language of the universe.

Rev. Harlan P. Beach, M.A.

10 You are not sure that you will ever touch foreign shores; God's plan for you may be very different. But you have a mission field wherever you are.

Rev. Richard Glover, D.D.

11 We feel the Old Gospel is the power that we have to carry, and assume that nothing is more full of charm and more sure of victory than that Gospel, which declares that the centre of all things is a heart of love; that God never saw a sorrow that He did not share; that Calvary is the revelation of God, the only throne of a God of love in a world of sorrow must be a Cross; that in Jesus Christ and His Cross all tribes will find what they want.

Rev. Henry Kingman, China.

12 Have you high intellectual talent? Have you literary tastes? Where is there a broader field anywhere than among the vast multitudes of these needy men of China, and in the Church of Christ, which is now growing with these rapid strides?

Rev. James M. Thoburn, India.

13 The hope of the church in India and elsewhere is in its youth, and the organizations that can best win the young men and young women of the empire for the Master and direct them in Christian service will be rendering the greatest service for the Kingdom.

\*Frank F. Allan, M.D., Chentui, China.

14 In one day we had had more genuine joy than we had ever experienced at home in the same time. We shall be many years in forgetting our first Christmas in West China.

Rev. James Johnson, Africa.

15 This is our need for Africa—men and women to win the land for Christ, and bring Africa upon her knees before the Saviour. You have given yourselves to this work—I am glad that—the work of the evangelization of the world; but I specially desire to urge upon you Africa's claim.

\*Rev. E. Emberson, B.A., Shizuoka, Japan.

16 The efforts of Christian laymen indicate that the number of Christian effort in that country, though not fully attained, is at least in sight. Our aim is to promote the work of evangelization until a sufficient number of native Christians have been raised up to undertake the complete evangelization of their own people. Already our Japanese Christians are feeling this responsibility and are assuming the duty. Let us pray that the number of such may be greatly increased.

Rev. George A. Ford, Syria.

17 God has made us high priests, and Christ has taken us right into His own marvellous presence, that we may with Him enter into the Holy City, reaching men's hearts through their minds and bodies, effectively for the work of evangelization.

Rev. Judson Smith, D.D.

18 God has a right to claim that to this high endeavor our homes shall give up their choicest, our churches consecrate their best, and our schools yield their richest treasures. And may He accept the offering we bring, and make it serve abundantly in His Kingdom and glory.

Robert E. Speer, M.A.

19 We may not be called to the martyr death; thank God, we shall not be! It is far less important to die the martyr death than to live the martyr life.

Douglas Thornton, Africa.

20 Let him who thinks the commercial problem has nothing to do with the world's evangelization consider that there are districts of this Dark Continent that have been positively ruined. These regions must be redeemed from their open shores before they can be fully evangelized.

\*Mrs. Marchmont Ing, Morley, Alberta, Indian Work.

21 The Leaven of the Gospel is indeed working in the hearts and lives of these people here. We have great reason to praise our Risen Lord, and may His benediction rest upon the work of the Leaguers.

Mr. Robert P. Wilder, India.

22 Shall we not, in the calm and in the silence of our hearts, keep our eyes fastened upon the Captain Who is on the bridge, and wait before Him until He gives us orders, and then speed forth even to "utmost part of the earth"?

Bishop Hill, Africa.

23 Where is light most needed? Without question, in dark, dark Africa.

Rev. George W. Knox, D.D.

24 It is a great joy to see the Gospel taking root and bringing forth fruit in heathen lands. It is a great joy for one to know that the Holy Spirit, using the words He hath given the missionary to speak, is making them bring forth fruit to eternal life. Is it a sacrifice to be a missionary? It is a thousand times more sacrifice not to be a missionary.

Rev. Arthur Judson Brown, D.D.

25 The eternal purpose of God comprehends China as well as Europe and America. He did not create those hundreds of millions of human beings simply to fertilize the soil in which their bodies will decay. He had not preserved China as a nation for nearly half a hundred centuries for nothing.

\*Rev. Daniel Norman, B.A., Nagano, Japan.

26 Let us work and pray for the day when patriotism and sectionalism will have a less conspicuous and important place in our lives, and when we as a nation and right will be governed by the principles of justice and right.

Rev. J. Hudson Taylor, China.

27 It is very hard sometimes to bear witness to those who are very near to us; it is much easier to go to a distance, to go down in the slums, and win those there, than those who are sitting at the breakfast table with us. But the light that won't shine at home won't shine abroad.

Marshall Broomhall, B.A., China.

28 If people at home are called Gospel-hardened, then we may call the Chinese ethic-hardened. Nothing but the knowledge of a personal God can vitalize their distanced consciences. China illustrates the fallacy some would have us believe of the efficiency of a system of morality which has no personal God.

Rev. Gilbert Reid, China.

29 As surely as God's promises have been fulfilled in the past, so shall they be fulfilled in the future when those from the land of Sinim shall also be saved.

\*Mrs. F. F. Allan, Chentui, China.

30 We consider it a great privilege to be able to daily influence these lives, and pray that God will give us wisdom in dealing with them, so that we may show them the true way of living.

## THE JUNIORS VISIT THE GALICIANS AND PAKAN HOSPITAL IN ALBERTA

We sent our deputation to Pakan, Alberta, in the early part of June, because we knew that they had such a long journey that they would be gone for some time. Our superintendent said that we had better send some of the older ones, because on such a long trip the younger children would get very tired, especially as the railroad does not go all the way to Pakan. The superintendent got some copies of *The Missionary Bulletin* containing letters from Dr. Lawford, and while the deputation was away, we read all we could about Dr. Lawford's work, and the people among whom he lives. This was very interesting, so we were quite ready to hear all the deputation had to tell us when they got back. I don't need to tell you that we got a splendid report.

### REPORTER No. 1.

I had no idea what a wonderful country we have until I went with this deputation to Pakan. I enjoyed it all so much; first up through Ontario, and then westward, past hills and rocks and trees until we reached Winnipeg. Here we saw a great many immigrants, and learned that some of these were Galicians, who were on their way to Alberta. After we left Winnipeg, we came out on the wonderful prairies, stretching as far as the eye could reach. Someone who was on the train said that it was a great sight to take this journey in the harvest time, but just now we could only see the tiny green blades of the wheat peeping up through the ground. We were very much surprised at the size of the towns all along the railroad.

### REPORTER No. 2.

When we got to the end of our long railway journey at Lamont, Alberta, we found Dr. Lawford waiting for us, and ready to drive us across the thirty miles of prairie to Pakan. We were much pleased at the prospect of such a nice, long drive, especially as Dr. Lawford said he had a great deal to tell us about his work.

"Why, what a funny house," said one of the boys, after we had driven a short distance.

It was a funny house. We had never seen one like it back in Ontario. The roof was thatched, just like those of some cottages we have seen in pictures. The walls were plastered outside with a kind of white mud. Dr. Lawford said that that was a typical Galician home. He said that his district is about one hundred miles square, and in this territory there are about 18,000 Galicians. Most of them belong to the Greek Catholic Church, and do not like to have anything to do with other denominations.

### REPORTER No. 3.

"How do you manage then?" some one asked.

"Why," said the Doctor, "we just have to use tact and patience. You know, a missionary has to do a great deal more than simply preach. We preach to them, of course, and try to show them that we have something that they need in the Gospel of Jesus Christ. Then we have been treating those who are sick, and in every way trying to show them that we are anxious to help them."

"And are they afraid of you still?" we asked.

"Oh, no," said Dr. Lawford; "the work is slow and sometimes discouraging,

but we are winning our way with these people."

### REPORTER No. 4.

Then, as we came near Pakan, Dr. Lawford told us that we were on ground that had been a mission field of the Methodist Church for fifty years. It was the old Victoria Mission, on which Rev. George McDougall had labored among the Indians.

Then Dr. Lawford pointed out the hospital. It was quite a plain building outside, but we did not wonder at Dr. Lawford's pride in it when we saw how neat and convenient it was inside. One of the boys said he thought the Galicians would be almost glad to be sick, so that they could come to the hospital, but Dr. Lawford said some of the homes were quite comfortable.

"Do you ever have any patients except Galicians?" asked one of the girls.

"Oh, yes," said the Doctor; "the hospital is open for all, but most of our patients are Galicians." Then we asked if there was any other work being done for these people, and Dr. Lawford said that the ladies of the W. M. S. were working among the women and children, conducting Sunday Schools, and in every way trying to train them to live as citizens of this great country.

### REPORTER No. 5.

We had a great deal to talk about as we came home. Our superintendent said that we should be very thankful that we lived in this great country. He said we had a wonderful privilege in being citizens of Canada; we were boys and girls now, but we would soon grow to be men and women, and would have a work to do. At the same time these Galician boys and girls are growing up, too, and it would be a terrible thing if we Canadians did not give them a chance to become good citizens—to be educated, and to hear the Gospel of Jesus Christ. Canada, he said, must be a Christian nation, and we must help to make her so.

## The Foolish Rose

While I was walking in the garden one bright morning, a breeze came through and set all the flowers and leaves a-flutter. Now that is the way flowers talk, so I pricked up my ears and listened.

Presently an elder tree said: "Flowers, shake off your caterpillars!"

"Why?" said a dozen altogether, for they were like so many children who always say "Why?" when they are told to do anything.

The elder said: "If you don't, they'll gobble you up."

So the flowers set themselves a-shaking till the caterpillars were shaken off.

In one of the middle beds there was a beautiful rose who shook off all but one, and she said to herself: "Oh, that's a beauty! I will keep that one."

The elder overheard her and called: "One caterpillar is enough to spoil you."

"But," said the rose, "look at his brown and crimson fur, and his beautiful black eyes, and scores of little feet. I want to keep him. Surely one won't hurt me."

A few mornings afterwards I passed the rose again. There was not a whole leaf on her. Her beauty was gone; she was all but killed, and had only life

enough to weep over her folly, while tears stood like dewdrops on the tattered leaves.

"Alas! I didn't think one caterpillar would ruin me."

One sin indulged has ruined many a boy and girl. This is an old story, but a true lesson.—Morning Star.

## The Child and the Year

Said the child to the youthful year:  
"What hast thou in store for me,  
O giver of beautiful gifts! what cheer,  
What joy dost thou bring with thee?"

"My seasons four shall bring  
Their treasures; the winter's snows,  
The autumn's store, and the flowers of  
spring,  
And the summer's perfect rose.

"All these and more shall be thine,  
Dear child—but the last and best  
Thyself must earn by a strict divine,  
If thou wouldst be truly blest.

"Wouldst know this last, best gift?  
'Tis a conscience clear and bright,  
A peace of mind which the soul can lift  
To an infinite delight.

"Truth, patience, courage, and love,  
If thou unto me canst bring,  
I will set thee all earth's ills above,  
O child! and crown thee a king!"  
—Celia Thaxter.

"I believe it to be God's plan to have the children justified and purified so as to give perfect praise to Him while in the nursery,—the department of babes and sucklings,—and thus develop a fire-proof Christian character before they are brought into contact with the corrupting agencies and influences of the outside world."—Bishop Wm. Taylor.

"Never in all my ministry have I kept a little child waiting on the doorstep of the church if he gave me any satisfactory evidence that he loved the Saviour, and was trusting in Him; and I believe it is a growing conviction that those are the best Christians who come earliest to the Lord and earliest into the church."—Dr. J. B. Shaw.

"Robert Burlette says: 'How people do trust a truthful boy! I never worry about him when he is out of sight. We never say, 'I wonder where he is; I wish I knew what he is doing.' We know that he is all right, and that when he comes home we will know all about it and get it straight. We don't have to ask him where he is going or how long he will be gone every time he leaves the house. We don't have to call him back and make him 'solemnly promise' the same thing over and over. When he says, 'Yes, I will,' or 'No, I won't,' just once, that settles it.'"

"We talk to our children about Jesus loving little children. We urge them to begin to love Him now. We pray for their immediate conversion and teach them to sing of the loveliness of infant Jesus. But when they tell us they love Jesus and would like to profess their love for him, we hesitate, and advise caution and delay. Why not cease this perpetual talk about child piety or else accept its consequences. If we believe what we preach,—that the children ought to love Christ, and should now, at once, give their hearts to Him (the staple of Sunday School addresses), then why not acknowledge child piety when it is apparent. Why, in our homes and sanctuaries entreat them with tears and loving words to be Christians now, and then doubtfully shake the head when the question comes of their admission to the communion?"—Dr. Henry C. Fish.

## The League Prayer-Meeting

### JUNE 21—HOW TO GET AND KEEP A SITUATION.

EX. 39. 1. 61. 41. 38. 44.

#### HOME READINGS.

- Mon., June 15—Be respectful. 1 Tim. 6. 1-2.  
 Tues., June 16—Be obedient. Eph. 6. 5-7.  
 Wed., June 17—Be faithful. 1 Cor. 4. 1, 2.  
 Thurs., June 18—God's presence. Gen. 39. 20-23.  
 Fri., June 19. A lying servant. 2 Kings 5. 20-24.  
 Sat., June 20—Reward for service. Matt. 20. 1-16.

#### EXPOSITORY HINTS.

- V. 2. "He was a prosperous man." The older versions of the Bible give a curious rendering here: "The Lord was with Joseph, and he was a lucky fellow." The meaning is that everything he handled went well. His success was not due, however, to luck, but to real merit.
- V. 3. "The Lord was with him." He felt that he was the servant—not so much of Potiphar as—of the God of Abraham. It was this that made him so conscientious and careful, qualities which are so valuable in business.
- V. 4. "And Joseph served him" While his fellow-servants were squandering the golden moments, Joseph was filling them with activities. While they were satisfied with a good surface appearance, he toiled upward to success from carefully-laid foundations.
- V. 5. "The Lord blessed the Egyptian's house." This blessing is promised to overtake all who "hearken diligently unto the voice of God, and who observe to do all His commandments." Joseph did not give himself to useless regrets and unavailing tears, but girded himself manfully to do the duty of the hour.
- V. 41. Chap. 41. "I have set thee over all the land." Joseph was advanced to the highest position in Egypt, but the good man does not always realize advancement of this kind.
- Whether men put you at the head or not makes no difference; you are in a royal position if you are where God wants you to be (Gen. 41. 43).

#### PRACTICAL APPLICATIONS.

- Joseph made himself indispensable to his master by his fidelity to his interests. The true servant will thoroughly identify himself with his employer's business, and work for it as if it were his own.
- Joseph's character commanded confidence. Potiphar "left all he had in Joseph's hand." Employers to-day are looking for young men of character whom they can trust. They count this of greater value than mere cleverness.
- Joseph was diligent in business. When raised to the proud position of Premier of Egypt, "he went out through all the land of Egypt." The granaries were built, and the corn stored under his personal supervision. The whole of the arrangements rested upon his shoulders. "Seest thou a man diligent in his business he shall stand before kings." Young men, make Joseph your model in this. Some are always looking for something to do, and forgetting what they seek. First choose a pursuit, however humble, into which you can rightly throw your energy, and then put into it all your forces.

4. Joseph was a servant of God. God is in all his thoughts. "I fear God," was his motto. He felt accountable to God for all that he was and did. So we ought to feel hour by hour that we are men and women under the authority of the Lord Jesus Christ. If there is anything in your life that Christ cannot approve, put it aside.

#### HINTS FOR YOUNG PEOPLE.

The following simple but practical rules for young people in regard to securing and holding a situation are made by Rev. F. B. Meyer:

1. Make the most of your time. The biggest fortunes that the world has seen were made by saving what other men fling away; so be miserly over the moments, and redeem the gold-dust of time, and they will make a golden fortune of leisure.
2. Be punctual. Some men are always out of step with old Father Time. They do not miss their appointments, but they always arrive five minutes late.
3. Be methodical. Arrange, so far as you can, your daily work, as postmen do their letters, in streets and districts; subject always, of course, to those special calls which the Almighty may put in your way.
4. Be prompt. If your work must be done, do it at once; well-earned rest is sweet.
5. Be energetic. An admirer of Thomas Carlyle met him once in Hyde Park, and upon his reverie with an earnest request for a motto. The old man said: "There is no better motto for a young man than the words of the old book: 'Whosoever thy hand findeth to do, do it with thy might.'"

#### SUGGESTIVE HINTS.

When Joseph was stripped of his coat he was not stripped of his character.

Joseph read the will of God in the daily round, and the common task.

The boy who lets obstacles overcome him will not succeed. The great thing is to succeed in spite of discouragements.

A boy is only fit to go higher as he demonstrates faithfulness where he is.

Embrace every opportunity, for one may be "the small end of a big thing." The small end comes first, and may be valuable as a handle.

"The path to any notable achievement, whether business or professional, is not easy. "No pains, no gains," is an old English proverb, which is akin to the well-known one, "No sweat, no sweet."

Every house beautiful is situated on a hill difficulty, the pathway to which is lion guarded.

No word should be more prominent in a young person's vocabulary than perseverance. Industry is a good word, but one may be industrious without being persevering, but he cannot be persevering without being industrious.

To do well anything that is to be done is a test of power, a proof of efficiency, a criterion of character, and a sure way of promotion.

Just as the usefulness and value of a postage stamp depends on its ability to stick, so concentration of interest and effort is the secret of success.

#### QUOTATIONS.

The one great lesson which the life of Joseph teaches us is that true religion furnished the only sure foundation of character, and the only safeguard against temptation.—Dr. C. H. Payne.

Joseph believed that God had put him where he was, and in serving his earthly master well he felt that he was really pleasing his great heavenly Friend, who was as near to him in the palace as in Jacob's tents. This is the spirit in which all service should be done.—Rev. F. B. Meyer.

My boy, remember there is a place for you in the world. A place, honorable, useful, influential, but it demands tireless exertion, steadfastness of purpose, carefulness of detail to reach and to hold it.—William P. Pearce.

A boy should carefully consider his natural bent or inclination in choosing an occupation. Having entered upon it, let him pursue the work in hand with diligence and determination to know it thoroughly, which can only be done by close and enthusiastic application of the powers at his command. Be alert and ready to seize opportunities when they present themselves.—Marshal Field.

If I were to try to comprise into one sentence the whole of the experience I have had during an average of twenty years, and offer to young men as a rule and recipe for certain success in any station, it would be comprised in these words, "Duty first, and pleasure second."—Nasmyth.

Mr. Carnegie says: "The most valuable acquisition to his business that any employer can obtain is the exceptional young man. This is no bargain so fruitful to him as this." By the exceptional young man Mr. Carnegie meant the one who is always looking after his employers' interests. He is always on the alert for anything which will be of benefit to his employers.—Dr. Marden.

#### ILLUSTRATIONS.

President Garfield used to tell of a school-mate who established a factory for the single purpose of making hammers, which he had brought to great perfection, and in which he took great pride. The President said to his old friend: "By this time you must be able to make a pretty good hammer." "No," said the manufacturer, "we do not make any pretty good hammers; we make the best hammers that can be made." Every man should aim at doing the best possible work.

A boy accompanied an old hunter through the woods in search of game. Suddenly a partridge whirred from before their feet. The huntsman with steady nerve, quick eye, and calculating brain brought the bird down at the first shot. "How could you aim so quickly?" the lad inquired. "I didn't wait until I got into the woods to learn," was the chaffing reply.

It may be disagreeable, but as Chauncey Depew advised the Yale students: "Stick, dig, save!" Get all you can out of your position until something better offers. Every place has its drawbacks. There is no short cut to fame or fortune. The easy road usually leads downward, or "over the hills to the poor-house."

When Charles M. Schwab worked for the Carnegie Steel Company as a day laborer he said: "If I get a chance, I mean to be president of this concern some day. I will show my employer that I am anxious to earn promotion. I am going to do more than I am paid for." Does any one wonder that he succeeded?

SUGGESTED PROGRAMME.

1. Hymn.
2. Prayer.
3. Scripture Lesson read by one of the members.
4. Hymn No. —
5. Expository Hints by the leader. (Very brief.)
6. "Practical Applications." By one of the members.
7. Hymn —
8. Two or three brief prayers.
9. "Hints for Young People." By one of the members. Let these "hints" be added to by these present.
10. Suggestive Hints." Read by different members. (One each.) The clippings should be given out before the meeting.
11. Hymn.
12. Quotations—in the same way.
13. General discussion.
14. Summing up by the pastor and closing.

By arranging a programme of this kind almost every member can take part, and the meeting will be much more profitable and interesting than if a formal "paper" is read.

JUNE 28. — MISSIONARY MEETING. RESULTS OF MISSIONARY SERVICE.

SUGGESTED PROGRAMME.

(Canadian Hymnal Used.)

- Hymn 51.  
 Prayer—That we may realize in a very special sense that God's Word does not return unto Him void.  
 Scripture Lesson—John 1:7; Matt. 10, 28-30.  
 Hymn 108.  
 Address—The Results of Missionary Service as seen in the Lives of those among whom the Missionary Labors.  
 Hymn 120.  
 Address—The Results of Missionary Service as seen in the Lives of the Workers.  
 Sentence Prayers—Renewing consecration to work wherever God may call.  
 Hymn 115.  
 Benediction.  
 References: The Missionary Bulletin, 75 cents per year, 25 cents a copy;  
 From Opium Field to Preacher, 75 cents;  
 The Methodist Church and Missions in Canada and Newfoundland, 35 cents;  
 Missions in Nova Scotia, 5 cents;  
 The Missionary Outlook; Uganda's White Man of Work, 35 cents.

In considering this subject, let us use the word "missionary" in its broadest sense, not limiting the application solely to the men and the women whom we are in the habit of calling missionaries, but including those who, by faith and prayer and effort, are sharing in the work that is being done by those in the forefront of the battle. Harlan P. Beach has said that we have a mission field wherever we are. When we realize this as we should, it will lift our lives to a higher plane, and will add a new dignity to all we do.

Next, then, is the result of missionary service? The basis of all true service is love—love for God and for our fellow-man; love which seeks to find expression in helpfulness to others. One result is the effect upon our own hearts and lives. We realize the truth of the Master's words: "Whoever shall lose his life for my sake shall find it," in the increased power and blessing in our spiritual experiences. As Arthur J. Brown, in "The Foreign Missionary," has said, there is great reward in knowing that one is using life to the very best advantage. If there is a God, if He is a being of infinite justice and compassion;

if He has given His only begotten Son that whosoever believeth in Him should not perish but have everlasting life; if the knowledge of that Son gives deliverance from sin, adds dignity and power to human life and fits for eternal companionship with God—then the noblest task to which man can address himself is to make known that faith to those who have never heard it.

He knows, moreover, that in this work he is laying foundations for future nations. No one can look back over the march of world empires and then consider the nations of Asia and Africa today, without being confident that they are to have a more vital relation to the world than they have yet had. God did not create these countless millions simply to come and go like the leaves of the forest. He had some purpose. The Christian world is just becoming conscious of this. It is apparent to every one that some of these nations are yet to exert a mighty influence. Japan is already a world power. China is passing through the same transition on a vaster scale. The truth is that from time to time break out are simply the new wine bursting the old bottles, the throes of the new birth. Their consequences may be disastrous to individuals; but he who believes that God is ordering the affairs of men, and that all things are working together for good, is confident that the disturbances of this present time will result in the enlargement of the opportunity of the Gospel. The foreign missionary is the chief human factor in this majestic movement. Patrick in Ireland, Augustine of Canterbury in England, Columba in Scotland, Boniface in Germany, Livingstone in Africa, Judson in Burma, Morrison in China, Duff in India, and dozens of others, living and dead, illustrate this. No historian can ever write of these countries without assigning a large place to the services of such men. To them, in the providence of God, was committed the royal task of going to heathen nations, preparing their own materials and laying foundations broad and deep, amidst opportunities await the missionary today. And in that opportunity itself is reward.

And then the missionary has the reward of knowing that his work is uplifting men temporarily. A higher civilization always results from his work, though it is not his object. The alleviation of physical suffering, the promotion of education, cleanliness and morality are all inseparable concomitants of missionary effort. It is encouraging to know that one is contributing to such blessings. A greater reward, however, comes from the knowledge that the missionary is blessing men spiritually. True, God alone can save a soul; but God uses human instruments, and the foreign missionary may be, if he is true to his work, such an instrument. Christ said that there is "joy in heaven over one sinner that repenteth." There is also joy in the heart of the man who is saved. But only he who has been used in the saving knows the ineffable peace which comes to the one who has been thus honored of the Holy Spirit.

Sometimes it is given to the missionary to do large results with his own eyes. The remarkable development of the work in Uganda, Corea and the Philippines and among the Karens of Burma and the Telegus and low castes of India are familiar illustrations. Hundreds of missionaries in other lands have had the satisfaction of reaping as well as the toil of sowing. But whether the missionary ever sees it or not, success is sure to come. The mighty truths of God, once implanted in a heathen land, never die of themselves nor can they be exterminated by man. Though they may take centuries to do their work, for God is seldom in a hurry, and a day with Him is

as a thousand years, they are as certain in their operation as the movements of the planets. We cannot conceive of God falling in anything that He undertakes, and He has undertaken the conquest of the world.

The lonely, half-discouraged worker may, therefore, take courage. His toil is not in vain. Whether men heed or reject, not a work spoken, not a kindly act, not an earnest effort, not a prayer, not a tear, not a sigh, is lost or forgotten before God.

JULY 5.—LONGINGS AND SATISFACTIONS.

Ps. 63. (CONSECRATION MEETING.)

HOME READINGS.

- Mon., June 29—Longing for purity. Rom. 7, 24, 25.  
 Tues., June 30—Longing for perfection. Eph. 4, 8-13.  
 Wed., July 1—Christ's longing for us. Heb. 13, 12-21.  
 Thurs., July 2—Longing for God—Ps. 18, 28-36.  
 Fri., July 3—Satisfied in Him—Ps. 37, 1-11.  
 Sat., July 4—Kept by Him. Isa. 41, 8-14.

FOREWORD.

This is declared to be "a Psalm of David, when he was in the wilderness of Judah." When flying from Saul he frequently sought the wilderness, where also he took refuge during the rebellion of Absalom. Here he had many precious meditations upon God's goodness. Matthew Henry says: "As the sweetest of Paul's epistle were those that bore date out of consecration, so some of the sweetest of David's psalms were those that were penned in the wilderness."

As we study this psalm we see the thirst, the satisfaction, and the anticipation of the godly soul.

EXPOSITORY HINTS.

V. 1. "My soul thirsteth—in a dry and thirsty land." The strong expressions of the Psalmist's desires are caused by his seclusion from the outward forms of worship. His separation from the sanctuary has dimmed his sight of God; but he soon realizes that he may have fellowship with his heavenly Father anywhere. His passion of yearning after God rebukes and shames our faint desires.

V. 2. "To see thy power and thy glory," etc. This does not refer merely to external pomp and splendor of public worship, but the communications of Divine grace as manifested in the experience of the devout soul. The Psalmist longs for such communion with God as he had formerly enjoyed in the sanctuary.

V. 3. "Thy loving-kindness is better than life." Better than a life of prosperity and pleasure. Having God's loving-kindness in his troubled life in the wilderness of Judah, David esteemed himself more blessed than in a life of pleasure without it.

"My lips shall praise thee." In the bitterest experiences of life the devout heart will find reason for praising God. Not only is the thankful spirit to be nurtured in the heart, but it should find expression—"My lips shall praise thee." David regarded praising God not only as a duty, but as a delightful privilege.

V. 4. "I will bless thee while I live." The entire life of a godly man should be grateful and songful.

V. 5. "Marrow and fatness." The Divine provisions are like a feast of fat things. The blessings of the Gospel are not only useful, but delightful, not only helpful, but pleasant.

V. 5. "My soul shall be satisfied." When God is possessed the soul is satis-

fed. If we have nothing to say about God's goodness, the probable cause is our want of experience of it.

V. 6. "When I remember." This feast leaves no bitter taste. The remembrance of it is pleasant. Some pleasures conscience condemns, but so blessed was the thought of God to the Psalmist that he meditated upon Him with great delight.

V. 7. "Thou hast been my help—therefore." His experience of God's mercy not only brings remembrance; it kindles hopes. "In the shadow of thy wings will I rejoice." Past deliverances minister to present trust, and assure of future joy.

V. 8. "My soul followeth hard after thee." This unites the ideas of close contact and eager pursuit. The cup which God gives to a thirsty soul has no cloying in its sweetness.

V. 9-11. In the Psalmist's mind his enemies were God's enemies. They did not acknowledge God as God, and were regarded as apostates. He felt confident of their defeat.

#### SUGGESTIVE THOUGHTS.

Since God's loving-kindness is better than life, the soul that possesses Him can have no unappeased cravings, nor yet any hungry affections or wishes.

Even in the arid wastes of the wilderness the Psalmist was as much refreshed as he could be by the richest and savory food.

Does not the eagerness of the Psalmist shame our lack of earnestness? Cold wishes for God are as flagrant an absurdity as cold sunshine.

What would you say of a man that had some feeble wish after health, or for the beloved of his heart to be his own?

The lips that were parted to say, "My soul thirsteth," had scarcely uttered it when again they opened to say, "My soul is satisfied."

In the realm of communion with God, to desire to have, and the soul that thirsts has no sooner opened its mouth wide than the desired blessing pours in and fills it.

The satisfied soul breaks into music. "My soul shall be satisfied"—"My mouth shall praise Him with joyful lips."

"My soul followeth hard after thee." The soul that is satisfied will, and ought to, adhere with tenacity to the source that satisfies it.

The cup that God gives us to drink when our souls thirst has nothing cloying in its sweetness, but rather a taste that stimulates to deeper draughts of the same.

We may, like David, have the double blessedness, the blessedness of search that is sure of finding, and the blessedness of finding which is calm repose.

#### QUOTATIONS.

The Christian will sometimes be brought to walk in a solitary path. God seems to cut away his props that He may reduce him to Himself.—Richard Cecil.

If you were to spend a month feeding on the precious promises of God, you would not be going about with your heads hanging down like bulrushes, complaining how poor you are; but you would lift up your heads with confidence, and proclaim the riches of His grace, because you could not help it.—L. D. Moody.

When all human sources of consolation and peace were dried up, David only thirsted the more for that Divine fountain which still remained open. This is the experience of all true believers. Suffering turns the worldly away from God, but real piety, the more it is afflicted, longs the more intensely for Divine fellowship.—Thos. W. Chambers, D.D.

All men thirst after God. The unrest, the deep yearnings, the longings and desires of our natures—what are they all except cries for the living God? But the misery is that we do not know what we want; we misinterpret the meaning of our desires; we go to the wrong sources for our need. When our souls are crying out for God, we find them some worldly good and say, "There, satisfy yourselves on that."—Alex. MacLaren, D.D.

Nomad tribes, when they find themselves in some rich valley, unfold their camels, and pitch their tents, and say, "Here will we dwell, for the land is good." And so we, if we have made experience, as we may, of God and His sweet sufficiency, should be delivered from temptation to go further and fare worse.—Dr. McLaren.

#### HINTS TO THE LEADER.

Do not try to do everything yourself. Make a programme similar to the one suggested for June 21, and get as many as possible of the members to take part. Regard the hints here given simply as seed-thoughts, and encourage those who speak to enlarge upon them and give their own ideas.

### JULY 12.—CHARACTER AND COURTESY.

1 Peter 3, 8-12.

#### HOME READINGS.

Mon., July 6—Rooted in Christ. Col. 2, 1-7.  
Tues., July 7—Courtesy in Speech. Jas. 3, 1-8.  
Wed., July 8—Courtesy to Enemies. Acts 26, 24-26.  
Thurs., July 9—Courtesy in Letters. 2 John 1, 1-5.  
Fri., July 10—Courtesy in Salutations. Luke 10, 5-8.  
Sat., July 11—Courtesy to Rulers. 1 Kings 1, 28-31.

#### FOREWORD.

The coupling of these two words in the topic is very significant. There can be no true courtesy unless it springs from character, and real character always expresses itself in courtesy. Dr. Dale reminds us that "Christian courtesy is the graceful and beautiful vesture of Christian character." It is often regarded as a "minor morality," but it is really of the greatest importance. Christians are usually judged by their outward conduct by their general demeanor, and sometimes very unfavorable impressions are made by a rough and uncourteous manner. A true Christian must be kind and gentle in all his relations to others.

#### EXPOSITORY HINTS.

V. 8. "All of one mind." Similar expressions are found frequently in the New Testament. How often is the phrase, "with one accord," in the opening chapters of the Acts. Such lives exemplify harmony of thought, the same aim and purpose. The men may not always use the same means or follow the same method, but they will all be seeking the same result.

"Love as brethren." The sense of the brotherhood of Christians is strongly marked in all the New Testament Scriptures. It is the name by which our Lord claims fellowship with men, not being ashamed to call them brethren.

"Be courteous." Here is a direct and definite injunction which places courtesy before us as a Christian duty. We should be courteous not only to our personal friends, but to all with whom we have to do.

V. 9. "Not rendering evil for evil."

When harmony, kind feeling, and affection prevail among believers, there can be no discord. The true Christian is proof also against evil from without, both in deed and speech, and seeks to put into practice the Master's injunction, "Bless them that curse you."

#### SUGGESTIVE THOUGHTS.

"Civility costs nothing and buys everything," says Lady Montague.

Politicians understand the value of affability and hence they are careful to affect a courtesy to other men, even if they do not feel it.

True courtesy springs from goodness of heart. To attain it you must be filled with a kind and loving spirit.

#### SUGGESTIVE HINTS.

The "grand old name of gentleman" can only belong to him who unites the qualities of gentleness and manliness.

Coarseness and gruffness, and "don't care" manners, never fail to lock doors and close hearts.

Courtesy is the art of showing by external signs the internal regard we have for others.

Dr. Johnson used to say "A man has no more right to say a rude thing to another than to knock him down."

Perhaps nothing besides downright honesty contributes so much to a young man's success in life as a fine manner—courtesy, gentleness.

Thousands of professional men, without any special ability, have succeeded in making fortunes by means of a courteous manner.

Courtesy is to business and society what oil is to machinery. It makes things run smoothly, for it eliminates the jar and the friction.

#### QUOTATIONS.

Character makes the man; character and courtesy make the perfect man. The first is the diamond in the rough; the second is cut stone.—Adolph Sutro.

Courtesy should be manifested at home. The manner in which a person conducts himself in the home determines largely his course and conduct in life. He who is polite and kind to parents, and brothers and sisters, considering their wishes and feelings, paves the way to future happiness and success.—William P. Pearce.

True politeness is founded on consideration for others, yet it is so much a matter of form or habit that politeness is sometimes shown where there is no consideration; it is sometimes neglected where there is affection and every reason for kindly consideration. The youth who is careful to salute his lady friends and acquaintances according to the usages of good society sometimes forgets to pay the same respect to his sister, not because he is wanting in affectionate regard, but because he has grown so familiar with her that it seems awkward to him to treat her in any formal way. Yet when he meets her in company he should, out of his consideration for her, be markedly polite and attentive.

As the sword of the best-tempered metal is most flexible, so the truly generous are most pliant and courteous in their behavior to their inferiors.—Fuller.

Agreeable deportment, coupled with good education and ability, will often win where capital in the hands of the boorish, the unattractive, and the ill-natured will fail.—Dr. Marden.

The essence of courtesy is simply a desire to save others annoyance or

trouble, to give them pleasure, even at the cost of some denial or inconvenience to one's self.—William Matthews.

Manners are more important than laws. According to their quality they aid morals, they supply laws, or they totally destroy them.—Burke.

#### FOR THE BLACKBOARD.

How'er it be, it seems to me

'Tis only noble to be good;

Kind hearts are more than coronets,

And simple faith than Norman blood.

—Tennyson.

#### ILLUSTRATIONS.

A young man once accosted Zachariah Fox, a Quaker, a rich merchant of Liverpool, with "Old chap, how do you make all your money?" The Quaker replied, "By dealing in an article that thou may'st deal in if thou wilt—civility."

William Penn's formal but kindly politeness impressed even the Indians with whom he dealt, so that they named him "the good Big Chief."

James Russel Lowell was as courteous to a beggar as to a lord, and was once observed holding a long conversation in Italian with an organ-grinder, whom he questioned about scenes in Italy with which both were familiar.

Daniel Webster was once walking with a friend, in Washington, when a colored man, passing by, bowed very low to him. Mr. Webster promptly returned as deep an obeisance. "Do you know in that way to a darkey?" asked his friend. "Would you have me out-done in politeness by a negro?" replied the great statesman.

When George Peabody was a clerk in a store, when he could not produce the desired article, he even, in one instance, went to another store with an old lady and helped her to find it. Later, when this lady died, this courtesy was materially acknowledged in her will.

A celebrated English politician is said to have won an influential lady's support by listening attentively as she explained to him fourteen different ways of making a certain kind of cake.

"The love and admiration," says Canon Kingsley, "which that truly brave and loving man, Sir Sydney Smith, won from every one, rich and poor, with whom he came in contact, seems to have arisen from the one fact, that, without perhaps having any such conscious intention, he treated rich and poor, his own servants and the noblemen, his guests, alike courteously, kindly, considerately—so leaving a blessing, and reaping a blessing wherever he went."

#### HINTS FOR THE LEADER.

Prepare a programme for this meeting, similar to the one suggested for June 21. This is a most practical subject that ought to prove very interesting. Get every one to take some part in the discussion. Leave a few minutes at the close for questions, and a general discussion.

"The way to get satisfaction out of ungenial work is to get satisfaction out of it," tersely declares a wise writer. Do it so uncommonly well as to put a touch of the unusual into it. There is no mere mechanical drudgery into which it is not possible to put something of heart and soul if the doer wills it so—to breathe into it the breath of an earnest spirit that shall uplift it.

#### Readiness for Opportunity

Thousands are on the watch for opportunities who are not prepared to seize them should they come. What were opportunities to Joseph, Moses, and Daniel had they not been prepared to guide the ship of state? We must be prepared by discipline before we can enter into fields of usefulness. The diamond must go through the wheel before it is fit for the royal crown. Moses must be trained in all the wisdom and learning of the Egyptians, and see God in the burning bush, before he can lead Israel from bondage. Daniel must spend a night in the den of lions, and Joseph languish in Pharaoh's prison, before they can rule Babylon and Egypt, and move the hearts of men and kings. Opportunities equal to our ability are before each one of us. What is the voice of admonition? Get ready for your opportunity!

#### Wear a Bright Face

Why do you wear a harassed and troubled look? Are you really in trouble, or are you allowing the little worries of life to grind furrows in your face? Take a glance at yourself in the mirror, and reform—that is, reshape your face into the lines of comfort and good cheer which it ought to wear. Take an honest inventory of your troubles, and decide whether they are really worth anything existing in your countenance. It may seem a little thing to you whether or not you wear a smiling face, but it is not a little thing. A serene look advises the tired and troubled men and women whom you meet that there is peace and joy in at least one heart. And there may be among them someone who has begun to doubt whether peace or joy exists at all. "A merry heart doeth good like a medicine."—Nashville Christian Advocate.

#### Nuggets

A discouraged man never makes a good worker. A discouraged girl is not on any road to success. Courage is a great daily need in life, a great daily force toward getting things done. To give up to discouragement is to place one's self on the falling side. Why not be brave, whatever happens?

Rev. W. J. Dawson, the distinguished evangelist, has an interesting letter in the London Christian World on his impressions of America. Referring to Chicago, he says: "I heard Dr. Gumsaulus preach in the morning in the magnificent auditorium to a congregation of 2,500 persons. The benediction was scarcely pronounced before the society of sufferers were at work on the stage, preparing for the afternoon vaudeville entertainment, which is precisely similar to a London music hall performance. In the evening every theatre blazed with light, every saloon was open, and the streets were crowded with pleasure-tremers. It is amazing such tremendous odds that Dr. Gumsaulus conducts his ministry in the city of Chicago."

In speaking of mission work in Korea, Mr. William T. Ellis says: "These Koreans seem to have a genius for Christianity. They grasp it with a comprehension, and a comprehensiveness, that amazes the missionary. Repeatedly I was told that the New Testament passages which perplexed the foreign teacher were clear to his hearers. I myself could see how wondrously this land, so like Palestine, explains the Book. I never felt so near to Bethlehem as when I slept, in country Korean fashion, under the same roof with the cattle—although in a different room. To a degree that is rare among Christians, Christianity becomes a normal thing to the Korean. The wholesomeness and naturalness of the Korean type of religion are very refreshing. The con-

verts do not 'look pious,' nor does the missionary have to go around nursing his dignity."

"One beautiful day in August during my pastorate in Oshawa, as I was walking along one of the streets of that town, I saw what I had never seen before; that was a dog pulling a lawn mower, and two boys, one guiding the dog and the other the machine. As I was walking quietly along the sidewalk, being, as far as I was aware, in good will with all my surroundings, that dog actually stopped his work to bark at me. I felt like saying to him that it would pay better for him to attend to business, and never bark. Stopping a little to take in the situation, one of the boys, who was managing the affair, good-naturedly said to me, 'He just barks for an excuse.' 'Oh, yes,' I said, 'he finds it easier to bark than to pull.' Then, as I went on my way, I thought there is an explanation of a great many difficulties, 'Barking for an excuse!' Easier to bark than to work, therefore we will employ the time barking! How many things in the church and the world this explains."—Rev. J. W. Totten.

#### A Humble Life-Saver

(A True Story.)

A woman suddenly rushed out of a mill tenement, and, crossing the road, threw herself into the canal that supplied the mill with water. She was crying, "When she did it, it was her only explanation of her strange act. All the lookers-on seemed to be dreaming, too, for no one lifted a hand to help her. When she struck the water she seemed to waken to her danger, and immediately began crying out for help.

"Go in, Tigge, there's a good dog," a neighbor said to his homely hound, whose tail was wagging with excitement.

Tigge did not like the water, and had never been known to wet even the tips of his paws in the canal, and the drowning woman was no friend of his, but his master's voice and the woman's danger moved him to action, and he sprang into the canal and began swimming toward the struggling woman. When he reached her he did not seem to know what to do, but swam around her till she caught hold of his tail with both hands, and then he made a lee-line for the shore, towing his heavy burden behind him. The distance was short, or he could never have reached the bank. As it was he was almost exhausted when strong hands reached out to grasp him by the collar, and to help him and his helpless burden up the steep bank.

The dripping woman was carried into her home where she was soon revived, and the panting hound was praised and petted and patted till his head was almost turned. No one remembered that he was homely and lean, and awkward, and as he shook the water from his sides and trotted away after his master admiring looks followed him, for all the world loves a hero.

"Only a dog, but his humble name, Deserves to stand in the halls of fame. For he saved a life, and risked his own, No greater love than that is known."—Exchange.

#### The Polite Ceylonese

William Jennings Bryan, describing his world tour in New York, praised the Ceylonese.

"The Ceylonese," said Mr. Bryan, "are the politest, the urbanest, the most tactful people you can imagine. They have a proverb that stands in some idea of their delicacy. This proverb says: 'It is safer to pull the tail of a tiger than to call a lady's attention to her first gray hair.'"

# The Junior Epworth Era

Edited by Rev. J. T. Bartlett, Associate General Secretary of Sunday Schools and Epworth Leagues, Sackville, N.B.

## Clean Dirt

A pair of dimpled, grimy paws  
Our lad brings home when through  
with play;  
But mother never scolds, because  
Clean dirt is quickly washed away.

Our barefoot lad brings dusty feet,  
For he has journeyed far to-day;  
But mother bathes them pink and sweet;  
Clean dirt, like that, will wash away.

God keep the little feet from soil  
Of evil paths in life, and may  
The hands be stained alone by toil;  
Clean dirt, like that, will wash away.  
—Good Housekeeping.

## Report of Bible Enigma Contest

We had a splendid lot of replies to the April competition. From many parts of Canada the letters came. For the most part they showed care in preparation, but a few were exceptionally good. The winning list was about as neatly written and as full in detail as it could well be, and was well worthy of first place. We give below the names of twenty-five competitors, all of whom deserve more or less praise for their work. To the winner we have sent a nice copy of Dr. De Forest's book, "Sunrise in the Sunrise Kingdom." The list is as follows: Winner:—Miss Katie M. Goodrich, Exmouth Street Junior League, St. John, N.B.; Very highly commended:—Herbert M. Fairweather, Moncton, N.B.; Pearl Jose, Rossmore, Ont.; J. Fletcher B. Sharp, Maxwell, Ont.; Rhoda E. Johns, Hampton, Ont.; and Harold Raymond, Oakville, Ont. Highly commended:—Ray P. Chapman, Murray Harbor, P.E.I.; Walter Singleton, Lyndhurst, Ont.; Ethel B. Mossip, Thorndale, Ont.; Edna and John W. Ross, Hamilton, Ont.; Harry G. Addison, Mount Forest, Ont.; Dorinda Sturdy, Conn, Ont.; Muriel Penfound, Courtoise, Ont.; Beatrice Smith, W. Condon, Ont.; Mabel A. Rellly, Leslieville, Alberta.; Gladys Ramsay, Antler, Sask.; Clarence Fuses, Campbellford, Ont.; Susie E. Williams, Cardinal, Ont.; Nellie M. McLeod, Maddock, P.E.I.; Maude Rose Milligan, Meaford, Ont.; Ada Wing, Lyndhurst, Ont.; Earl Dickson, Victoria, B.C.; Hazel Gillott, Copenhagen, Ont.; Alberta Dowling, Mitchell, Ont.; and Clara Annis, Dryden, Ont. Those "highly commended" are not given in the order of merit; the others are.

## Bible Name Puzzle

(Send answers on a postcard to Mrs. Bartlett. Give your name and age, and always write the proof texts for your answers.)

- My whole is a word of six letters, and spells the name of a great General who is often spoken of in the Old, but never mentioned in the New Testament.
1. My first is the name of Job's eldest daughter.
  2. My second that of a Christian at Rome whom Paul salutes.
  3. My third is the third son of Jesse.
  4. My fourth is a kinsman of Paul who lived at Rome.
  5. My fifth, one of David's mighty men.
  6. My sixth was a martyr in Pergamos.

## Weekly Topics

JUNE 21.—HOW JESUS FED FIVE THOUSAND. John 6. 1-14.

Arrange a week ahead for the telling of the story in two parts by two of your Juniors. (1) The hungry multitude. (2) The multitude fed. The first will include the text up to v. 9; the second from v. 9 to v. 14. After getting the story well understood, draw out the more prominent lessons which it contains, asking such questions as the following: What does the hungry multitude represent to us to-day? (The great world needing the Bread of Life.) How may we get the spirit of sympathy and help that our Lord had? (By living close to Him.) Why did Jesus use the boy's small lunch? (To show us how great things are possible with but scanty resources when they are generously given to Him for use.) How did the feeding of the multitude show Jesus' sympathy for them? (He was tired before evening came, but He forgot His own need when He saw how great theirs was.) Why was He anxious about gathering up the broken pieces that remained after the meal? (To teach a lesson of thrift, and to show us that nothing is valueless.) In what sense is all the world hungering for what only Jesus can give? (All the world needs forgiveness, peace, hope, courage, life, and these are found in Jesus only.) How God still depend on human agencies to carry on His work of feeding the hungry multitudes? (Yes, and this is the one great reason why we all should help in the missionary work of the church in other lands than our own.)

JUNE 28.—MISSIONARY MEETING. DEPARTURE TO THE HOSPITAL FOR GALICIAN AT PAKAN, ALBERTA.

SUGGESTED PROGRAMME.  
(Canadian Hymnal Used.)

Hymn 163.

Prayer.—That this new hospital may be a means of blessing to the Galician people.

Scripture lesson.—Luke 10, 30-37.

Hymn 66.

Address by Superintendent—Our Galician Fellow-Citizens.

Report from Deputation—Reporters 1 and 2. Page 25 of this paper.

Hymn 386.

Report from Deputation—Reporters 3, 4 and 5. Page 25 of this paper.

Mizpah Benediction.

Use maps of Europe and of Canada, locating Galicia and Pakan, Alberta. Give a short description of the people and their customs.

The Missionary Bulletin contains letters from Dr. Lawford, descriptive of his work. Pictures of typical Galician homes and of the new hospital are given with these letters, and can be used to advantage.

JULY 15.—OUR COUNTRY. Deut. 11. 10-17. (Patriotic Meeting.)

Verses 10, 11, 12 of this Scripture may well be applied to our own country. The great and varied natural resources of the Promised Land of old are here referred

## About Your Sunday School

By the time you read this every Sunday School in Canadian Methodism should be meeting regularly. Some of you live in the city, and are accustomed to attending school every Sunday all through the winter. Others of you live in the country where it is not so easy to keep the school open through the cold weather and during the season of bad roads. But wherever you live, during the summer the school is open. What are you doing to make it a success? By your attendance regularly you may add one to the numbers present. That is easy. But it is not all. How do you go? Have you prepared the lesson? Are you ready to be taught? Are you willing to help the teacher? There are a lot of questions like these that you ought to be able to answer with "Yes." Boys and girls in Sunday School may make the teacher's work easy or hard as they help or hinder the teacher before the class. Remember, it is your Sunday School, and you are expected to add as much as you can to its value and success as a school. This can be done only when you give as much of yourself to it as possible. It is not always the most comfortable place to be in of a Sunday afternoon. Sometimes the air is close, the scholars sleepy, the teacher dull, and you think how much nicer it would be out of doors. But, after all, the wide-awake scholars have a great deal to do in securing wide-awake teachers. The best way to wake your teacher up is to be wide-awake yourself. Do you ever ask questions in your class? If not, get some

ready for the very next Sunday, and you will be surprised how much it will help everybody to be attentive. But be sure and ask sensible, not silly, questions. Get them ready beforehand. The teacher will not mind if he or she cannot tell you all you want to know, and together you may help one another. So much for the class. But how about your Sunday School between Sundays? Do you work for it then? Do you even think about it? How many boys and girls that you know do not attend the school? Do you ever ask them to come? Your League ought to have a Sunday School Committee, and it ought to be the business of this committee to do something during the week for the school. Perhaps you know of some little babies in your homes who are not on the Cradle Roll. Perhaps, indeed, your school has no Cradle Roll at all. If it hasn't, here is a splendid chance for you to work. We want every baby enrolled in the Sunday School, and if you tell your superintendent about it, perhaps he will have this department organized at once. There are more ways than we can here tell in which you can help the Sunday School; but be sure to bear in mind this: "It is my school; I should be there every Sunday; I ought to do all I can to help the teacher in the class; I must try to do something for the school throughout the week; the school cannot do as well without me as with my help; therefore, I will help all I can, and be proud to have a share in the work."

to; but the words are just as appropriate to Canada as to Palestine. (Have some of your Juniors prepare short papers on this section of the subject.) But the verses that follow, 13-17, are of greater importance. They teach us the real secret of a nation's greatness and wealth. Not what the land is, but what the people are, constitutes true national riches. The danger of old was that the people would forget this, and be satisfied with temporal abundance. And they did so, forget God. Trouble came to them, as it will come to any people who do not live according to verse 13. The warning of verse 16 was forgotten, and great suffering and loss came upon the nation. (Let it be clearly understood that Canada's need is the same as that of the Israelites of old,—to remember and serve God,—and that no temporal wealth can take the place of the riches of character in the citizens of our land. . . . This is why we must seek to bring all the foreign immigrants that are coming to our country into knowledge of God's laws and obedience to them.) . . . It will be wise to ask one or more of your advanced Juniors to give short papers on "What Makes a Country Great?" "What is the 'Thing of Greatest Value to Canada?'" "What is our Country's Greatest Need?" or some such subject.

JULY 12—WANTING TO BE GREATEST.  
Mark 9. 33-37.

The disciples were thinking of being promoted to high places in the Kingdom which they expected Jesus to set up. They

### FOR PARENTS AND TEACHERS

"Human control, like Divine control, should be prompted by love. Human love is man's strongest controlling force, as well as his greatest life-giving power. Divine law is often necessarily restrictive of wrong, but it is lovingly restrictive. It is stimulating and growth-giving, never destructive."  
—Froebel.

looked for Him to show great power as the world's greatest ruler. How mistaken they were! Christ had to disappoint them, for His purpose was very different to their thoughts about Him. He did come to set up a Kingdom, but it was to be in the hearts of men. He did come to be the world's greatest ruler, or rather as sitting on a nation's throne, or ruling as a temporal king. They had not learned that yet. But in time they did. They saw what we see now, that His Kingdom "is not of this world." Who are members of it? Jesus held a little child in His arms, and as Mr. Wesley puts it, He said to the disciples, "The members of the Kingdom which I am come to set up in the world are such as these as well as grown persons of a child-like temper." "Little children, either in a natural or spiritual sense, have a right to enter into my kingdom." "Such are subjects of the Messiah's kingdom, and such as these it properly belongs to." Now, the disciples were thinking very different thoughts to these. They had no such idea of the Kingdom as Christ stated with the little child in His arms. They had to humble themselves and become as little children. How thankful we should be that "children and the child-like" are very dear to Him. And how all the children should respond to the call of the Master and become His life-long disciples. You belong to Christ. Are you following Him? . . . The Junior League is a part of the church's training-school for

service, and in it all the youth should be enrolled. Have you all you can get in your League? It stands for "character training for service in the Kingdom of God."

### Books of the Bible

The following brief synopsis of the Bible books, in rhyme, has been kindly sent by Miss Fairweather, superintendent of the Junior League in Moncton, N.B. The Juniors of Moncton have profited much by memorizing the lines as any people who do not live according to verse 13.

#### THE OLD TESTAMENT.

"In Genesis the world was made by God's creative hand;  
In Exodus the Hebrews marched to gain the Promised Land.  
Leviticus contains the law, holy, and just, and good;  
Numbers records the tribes enrolled, all sons of Abraham's blood.  
Moses in Deuteronomy recounts God's mighty deeds;  
Brave Joshua into Canaan's land the host of Israel leads.  
In Judges their rebellion oft provokes the Lord to smite,  
But Ruth records the faith of one well-pleasing in His sight,  
In first and second Samuel of Jesse's son we read;  
Terrible in first and second Kings revolted from his seed;  
The first and second Chronicles see Judah captive made,  
But Ezra leads a remnant back by princely Cyrus' aid.  
The walls around Jerusalem, Nehemiah builds again;  
Whilst Esther saves her people from plots of wicked men.  
In Job we read how faith will live beneath affliction's rod,  
And David's Psalms are precious songs to every child of God.  
The Proverbs like a choicest string of choicest pearls appear;  
Ecclesiastes teaches man how vain are all things here.  
The mystic Song of Solomon exalts sweet Sharon's rose;  
While Christ the Saviour and the King the rapt Isaiah shows.  
The mourning Jeremiah apostate Israel scorns,  
His plaintive Lamentations their awful downfall mourns.  
Ezekiel tells in wondrous words of dazzling mysteries;  
Whilst Kings and empires yet to come, Daniel in vision sees.  
Of judgment and of mercy Hosea loves to tell;  
And Joel describes the blessed days when God with man shall dwell.  
Among Tekoa's herdsmen Amos received his call;  
Whilst Obadiah prophecies of Edom's final fall.  
Jonah displays a wondrous type of Christ our risen Lord;  
Micah pronounces Judah lost—lost, but again restored.  
And Nahum tells on Nineveh just judgment shall be poured.  
A veil of Chaldean's coming doom Habakkuk's visions give;  
Next Zephaniah warns the Jews to turn, repent and live.  
Haggai wrote to those who saw the temple built again;  
And Zechariah prophesied of Christ's triumphant reign.  
Malachi was the last who touched the high prophetic chord,  
His closing notes sublimely show the coming of the Lord."

#### THE NEW TESTAMENT.

"Matthew, and Mark, and Luke, and John, the holy prophets wrote,  
Describing how the Saviour died, His life and all He taught.

Acts proves how God the Apostles owned with signs in every place;  
St. Paul in Romans teaches us how men are saved by grace.

The Apostle in Corinthians instructs, exhorts, reproves;  
Galatians shows that faith in Christ alone the Father loves.

Ephesians and Philipplians tell what Christians ought to be;  
Colossians bids us live to God, and for eternity.

In the Thimotheians we are taught the Lord will come from heaven;  
In Timothy and Titus, too, a bishop's rule is given.

Philemon marks a Christian's love which only Christians know;  
Hebrews reveals the Gospel prefigured by the law.

James teaches without holiness, faith is but vain and dead;  
St. Peter points the narrow way in which the saints are led.

John in his Epistles on love delights to dwell,  
St. Jude us awful warning gives of judgment, wrath and hell.

The Revelations prophecies of that tremendous day,  
When Christ and Christ alone, shall be the trembling sinner's stay."

### Gold From Many Mines

"If I value myself on anything, it is on having a smile that children love."—Nathaniel Hawthorne.

"Jesus has reason to complain of us, that He can do no mighty work in our Sabbath Schools because of our unbelief. Let us pray for the children. Let us labor for the children. Let us hope for the children."—McCheyne.

"... We believe with the pious Richard Baxter that if Christian parents were faithful in the use of the means God has put in their hands, most of their children would be converted before they are old enough to understand a sermon."—R. G. Pardee.

"... Our converts from among children are some of the very best we have. I should judge them to have been more numerous genuine than all any other class, more constant, and in the long run, more solid."—C. H. Spurgeon.

"A good deal of pastoral experience in receiving children into the church on their profession of Christ, and afterwards trying to train them, strengthens my belief not only in the wisdom but the urgent necessity of such addition to our churches. But, consistently with this, I make personal care of my young people's meetings a marked speciality of my ministry."—Dr. I. N. Carman.

"I speak with assured confidence here, because I can point to the cases of earnest Christian men respecting whom I know they were converted in the cradle. Certain it is that the earliest unfoldings of their infant faculties were all under the manifest guidance and control of the Holy Ghost. Those most intimately concerned in their Christian nurture can say without a doubt that they never knew the time when, as children, they did not seem to be just what Christian children ought to be."—Dr. Richard Newton.

"I do not fear that a converted child will dishonor religion so much as I do that the aged sinner who has lived in the iron bands of sin for half a century will do so. With him it is the work of life and death to break off these old habits. . . . His thoughts, wicked and vile, will ever and anon flow back into the old deep-worn channels. But piety in the child gushes up like the breaking out of a new spring, making its own channel, growing and widening and beautifying as it flows."—Rev. John Todd.

## Smiles

A mother said to her little boy, "I am shocked to hear that your playmate, Willie Smith, whipped the poor cat. You wouldn't do such a thing, I know." "No, indeed, ma," was the reply. "Why didn't you stop him?" "I couldn't, ma. I was holding the cat."

Johnny came home from school the other day in high glee, carrying the arithmetic medal. "What is that for?" asked his mother. "That's the prize for doing examples," said Johnny. "I did this one: 'If our baby weighs eleven and a half pounds, and gains an ounce each day—' 'cause you told Mrs. Smith she did yesterday—how much will she weigh when she's twenty years old?' And the answer was four hundred and sixty-six pounds. And the teacher said I earned the prize."

Four-year-old Gordon was the devoted owner of a cloth doll called Maudie, from which he could not be parted even after it became so dilapidated that the other members of the family would have dispensed with its company without a murmur. One morning he started on a walk with his grandmother, and as usual Maudie was hugged close in his arms. "O Gordon," exclaimed his companion, "do throw that dreadful-looking doll away, and grandmother will buy you a new one!" An agonized expression spread over the little fellow's countenance. "O grandmother," he replied sadly, "I couldn't throw Maudie away, but I'll try to lose her."

## No Conscience

Bishop Warren A. Candler of Georgia tells a good story of a Georgia baptizing.

It was a beautiful Sunday afternoon in June when a large crowd of colored Baptists gathered on the mossy bank of a Southern stream. Several paragraphs about John the Baptist were read, then after prayer and the singing of "On Jordan's Sorny Banks I Stand," the venerable colored pastor cautiously and slowly waded to the middle of the stream. With great solemnity he proceeded to immerse the large number of recent converts, both men and women.

When the last candidate had been immersed, the triumphant pastor, possessed somewhat of the Alexander desire of other world to conquer, looked away from the great multitude to the opposite bank of the creek. There he discovered a vigorous looking young man lying upon the grass, with chin resting in the palms of his hands, his elbows upon the ground, and as black as ebony. This young negro, entirely oblivious or unconscious of himself or his own appearance, was gazing on the closing drama with intense interest. The aged pastor was in such an optimistic glow that he felt sure that the young man was not far from the Kingdom.

After gazing up into the young man's face a few moments with an expression of anxious and compassionate impatience, he said: "Come down here, my young brother, and let me baptize you like de Lord was baptized!" The young man, tremendously startled and embarrassed, said: "Oh, no, parson, I am a-fraid!" "What are you afeared of?" asked the preacher. "I am a-fraid of alligators!" responded the young man. Then, said the minister, "You need not be a-fraid, de Lord will take care of you. Don't you know how de Lord took care of Jonah, when de whale swallowed him?" "Oh, yes," answered the young man, "but that whale had a conscience! These Georgia alligators ain't got no conscience! When they swallow a nigger they just go off and lie down on the sand, sunning themselves, and forget all about de nigger on the inside!"

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